

## أَعْلَامُ السُّنَّةِ الْمَنْشُورَةِ لِاعْتِقَادِ الطَّائِفَةِ النَّاجِيَةِ الْمَنْصُورَةِ

A'LAAM AS-SUNNAH AL-MANSHOORAH LI I'TIQAAD  
AT-TAAIFAH AN-NAAJIYAH AL-MANSOORAH

THE PROPAGATED SIGNPOSTS OF  
THE SUNNAH FOR THE CREED OF  
THE SAVED AND AIDED GROUP

BY IMAM HAAFIDH AL-HAKAMEE RAHIMAHULLAH  
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## Biography of the Author

### His Birth and Early childhood:

Sheikh Haafidh Ibn Ahmed 'Alee Al-Hakamee (rahimahullaah ta'aala) was one of the scholars from the Kingdom of Saudi Arabia, and one of the most famous of those who lived in the 14th century of Hijrah to come from the southern region of the country.

Sheikh Haafidh was born on the 24th of Ramadaan, 1342H (1924) in a coastal village called as-Salaam which lies south of the city of Jaazaan. When he was still just a small boy he moved with his family to the village of Al-Jaadi', which lies about 6 kilometres east of the city of Saamitah because his father found that farmland and pastures were better there. However, his immediate family continued to commute between the two cities due to extenuating circumstances.

The young Haafidh was raised under the good and righteous guardianship of his father who taught him modesty, purity and good character. Before reaching the age of maturity, he worked as a shepherd herding his fathers' sheep, which were the most important form of wealth to his family as well as the rest of the people in the society in those days. However, Haafidh differed from the other boys in his village because of his intelligence and his ability to memorize and understand quickly. He learned to write while he still a small boy and he memorized the entire Quran by the time he was twelve years old.

### Seeking Knowledge and Religious Studies:

When the young Haafidh reached the age of seven years, his father put both him and his older brother Muhammad into Quran memorization school in Al-Jaadi'. There he read the 30th and 29th parts of the Quran to the teacher and afterwards he and his brother finished learning to read the entire Quran with the proper rules of recitation in just a few months. Shortly thereafter, he completed memorizing the Quran in its entirety.

Next, he concentrated on his writing skills until he perfected them and was able to copy the Quran with excellent handwriting. At the same time, he and his brother were busy reading and memorizing books of fiqh, inheritance law, hadeeth, tafseer, and Tawheed under the tutelage of their father since there was no one else suitable or trustworthy enough to teach them.

In the year 1358H (1940) the renowned reformer and great scholar, Sheikh 'Abdullah Bin Muhammad Bin Hamd Al-Qar'aawee, traveled all the way from Najd to the city of Tihaamah in the southern part of the Kingdom after he heard about the level of ignorance and the spread of innovation in the region. Sheikh Qar'aawee's journey to the south had been in conjunction with the consultation of the Grand Muftee of Saudi Arabia at that time, Sheikh Muhammad Ibraheem Aala-Sheikh (rahimahullaah ta'aala). Sheikh Al-Qar'aawee vowed to shoulder the

responsibility of calling to the true religion (of Islam) and correcting the beliefs in 'Aqeedah (the Islamic belief) and the superstitions that were stuck in the minds of the ignorant people in the region.

In 1359H (1941) Haafidh's older brother Muhammad went to Sheikh Al-Qar'aawee with a letter from the both of them requesting some books on Tawheed and expressing their regret at being unable to come (and study with him) because they were busy serving and seeing to their parents needs. They also requested that the Sheikh visit their village so that they might listen to some of his lessons. Sheikh Al-Qar'aawee accepted their invitation and went to their village where he met the young Haafidh and got to know him very well and saw in him promising signs of excellence and intelligence – which turned out to be a very accurate evaluation.

Sheikh Al-Qar'aawee remained in Al-Jaadi' (their village) for a number of days teaching, and a group of elders as well as some youth from the local people attended the lectures. Amongst them was the young Haafidh who was the youngest of them in age, yet the fastest of them in memorizing and understanding the information given.

Sheikh Al-Qar'aawee said about him, 'And thus it was that I stayed a number of days in Al-Jaadi'. Haafidh attended the lessons and if he missed anything then he would get it from his classmates. He is like his name Haafidh (which means: one who memorizes), he preserves things (accurately) by heart as well as with his note taking. I used to dictate to all of the students and then explain the lesson and the older students used to ask him if they had trouble understanding something or (if they missed) writing something in their notes.'

When Sheikh Al-Qar'aawee was ready to return to the city of Saamitah – which by this time he had already made his dwelling place and the centre for his da'wah activities – he asked the young Haafidh's parents to permit him to employ someone to herd their sheep on Haafidh's behalf in exchange for their permission that Haafidh and his older brother return with him to Saamitah so that they might seek knowledge there underneath his tutelage. But Haafidh's parents refused the Sheikh's request at first, insisting that their youngest son remain with them because of their great need for him. However, Allah decreed the life of Haafidh's mother would end during the month of Rajab in the year 1360H (1942), so Haafidh's father then allowed him and his brother Muhammad to study with the Sheikh two or three days a week and then return to him.

Haafidh began to study in Saamitah with the Sheikh who would dictate lessons to him after which he would return to his village. Haafidh was an inspired student who understood and memorized everything that he read or heard.

Sadly, his father did not live long after that as he died on his way back from Hajj in the same year 1360H (1942). After that, Haafidh was able to study and gain knowledge (full time) so he went to his Sheikh and stayed with him, always learning

and benefitting from him. Haafidh proved to be an exceptionally gifted student who learned very quickly. He was also very good at poetry and prose and he (eventually) authored many books in the major categories of Islamic knowledge.

When Haafidh was only nineteen years old, Sheikh Al-Qar'aawee asked him to write a book about Tawheed and the 'Aqeedah of the Salaf-us-Saalih (The Pious Predecessors), that would be easy for students to memorize, and that would also demonstrate just how much he has benefited from his reading and studying. The young Haafidh responded by writing a treatise in didactic prose entitled Sullam-al-Wusool ilaa 'Ilm-il-Usool fee At-Tawheed (The means of arriving at the knowledge of the fundamentals of Tawheed) which he completed in the year 1362H (1944), and which met with the avid approval of his teacher as well as the other prominent scholars of his time.

He followed this work other writings also in didactic prose on Tawheed, hadeeth terminology, fiqh, principles of fiqh, inheritance law, the biography of the Prophet (صلى الله عليه وسلم), and others, all of which were originally published with the help of King Sa'ood Ibn 'Abdul-'Azeez (rahimahullaah ta'aala).

It becomes clear for us through what Sheikh Haafidh Al-Hakamee left behind for us from his writings that he was profoundly affected by reading books that were written by the scholars of the Salaf about tafseer, hadeeth, fiqh, principles of fiqh, Islamic manners, Arabic language and grammar. As for 'Aqeedah, then he was obviously very influenced by the writings of Sheikh-ul-Islam Ibn Taymeeyah and his famous student Ibn-ul-Qayyim.

#### Some of His Other Achievements:

When Sheikh 'Abdullah Al-Qar'aawee realized the superiority of his student Haafidh, he appointed him as a teacher for the other students and they benefitted greatly from his lessons.

In 1363H (1945) Sheikh Al-Qar'aawee selected Haafidh to be the director of the Madrassa-tus-Salafiyyah institute in Saamitah, which was the first and the largest of all the schools that Sheikh Al-Qar'aawee established for the students of knowledge in the southern region of the kingdom. Haafidh was also made regional superintendent for all the schools in the neighboring villages and townships.

Sheikh Al-Qar'aawee went on to enlarge the schools in Tihaamah and 'Aseer and he eventually established at least one school in every village in the south that taught Islamic studies. He appointed his students as teachers and administrators for these schools. However, when Sheikh Al-Qar'aawee had established literally hundreds of schools in the southern region he took his first student. Haafidh al-Hakamee, as his assistant while traveling and supervising the schools.

Sheikh Haafidh traveled to many places in order to fulfill his responsibilities with



Sheikh Al-Qar'aawee including As-Salaama-tul-'Ulya, the city of Beesh and Umm-ul-Khashab in northern Jaazaan. Afterwards, he returned to Saamitah again as director of the schools, in the region in order to help his Sheikh administer the many schools that he had established so that the important improvements brought about by this da'wah might continue.

Such was the high opinion that Sheikh 'Abdullah Al-Qar'aawee held of Haafidh, that he is known to have said about him, 'Indeed, he is one of my students, but he has surpassed me in knowledge with a far-aspiring ambition.' One of Sheikh Haafidh's three wives was also the daughter of his noble Sheikh, Sheikh Al-Qar'aawee. Most of Sheikh Haafidh Al-Hakamee's time was spent trying to uplift the youth in his area and benefit them with his knowledge as much as he could. Some of his students are now renowned scholars in their own right having taken position as judges, teachers, and preachers everywhere in the southern region of the kingdom and elsewhere.

In 1373H (1955) a high school was opened in Jaazaan, the capital city of the southern region, and Sheikh Haafidh Al-Hakamee was chosen to be its first director in the same year. Then in 1374H (1956) a scholastic institute was opened in Saamitah by the General Directorate of Colleges and Institutes and Sheikh Haafidh Al-Hakamee was chosen to be its director as well. Sheikh Haafidh performed his administrative duties extremely well in addition to teaching some classes where he was known to give the students knowledge above and beyond the limited curriculum of the institute either himself or through some of the others in the institute.

#### His Death:

Sheikh Haafidh Al-Hakamee remained as the director of the scholastic institute in Saamitah until he performed Hajj in the year 1377H (1958). After completing the rights of Hajj, Sheikh Haafidh died in the city of Makkah from a sudden illness on the 18th of Dhul Hijjah, 1377H (1958) while he was still a young man of only 35 years and three months. It is there where he lies buried. May Allah, the Exalted, have mercy upon him.



### Author's Introduction

All praises and thanks be to Allah, Who (Alone) created the heavens and the earth, and originated the darkness and the light, yet those who disbelieve hold others as equal with their Lord. He it is Who has created you from clay, and then has decreed a stated term (for you to die). And there is with Him another determined term (for you to be resurrected), yet you doubt (in the Resurrection). And He is Allah (to be worshipped Alone) in the heavens and on the earth, He knows what you conceal and what you reveal, and He knows what you earn (good or bad). (al-Anaam 1-3)

I bear witness that there is no one worthy of worship except Allah alone without any partners. The One the self sufficient whom all creatures need, He begets not, nor was He begotten. And there is none co-equal or comparable to Him. Rather to Him belongs all that is in the heavens and on the earth, everything renders submission to Him. The Originator of the heavens and the earth! When He decrees a matter He says to it "Be!" and it is. And your Lord creates what He wishes and desires and they have no choice (in the matter). Far removed is Allah from all imperfections and He is high above that which they associate with Him. He cannot be questioned for His acts but they will be questioned.

And I bear witness that our leader and our prophet Muhammad is His slave and Messenger, who was sent with the guidance and the religion of truth, to manifest it over all other religions even though the mushrikeen may hate it.

May Allah send His peace and blessings upon him, his family and his Companions who enjoined the truth and with it they used to do judge. And, may Allah send peace and blessings upon those who follow them upon goodness, those who do not deviate from his Sunnah or go beyond its bounds and, moreover, they stick to it and they base their allegiance and enmity upon it and they defend it against any oppressors. And may Allah's peace and blessings be upon all those who follow their path and their footsteps up until the day they are raised.

To proceed, this is a summarized book of great benefit to the reader. This book includes the basic principles of religion and the foundations of tawheed which the messengers called to and the reason for which the Books were revealed, and there is no success for any one who worships Allah with another religion. It shows and guides to the clear white path and the manhaj of the Truth. It explains imaan (faith), its characteristics and what nullifies it totally or negates its perfection.

Each statement is supported by clear proofs such that its reality can become clear. I restricted myself to the methodology of Ahlus-Sunnah wal-Jamaa'ah and the people of Itibaa and discarded the sayings of the people of desires and innovation, except that they are mentioned only when I intended to refute them and hurl the spears of the Sunnah against them. And many noble imams have embarked upon exposing them and they have authored refutations and

rejections of these innovations in independent works. And as they say, "Something is known by its opposite and manifests itself by mere identification of a principle." and "When the sun comes out the existence of the day does not need proof." and "When the truth becomes clear and manifest then that which remains in only misguidance."

I organized it in the form of questions to alert and inform the student of knowledge, followed by answers which clarify the matter. And I called it "*A'laam As-Sunnah Al-Manshoorah li I'tiqaad At-Taaifah An-Naaqiyah Al- Mansoorah*"

I ask Allah to accept this work sincerely seeking His Lofty Face and to benefit us all with what He teaches us, and to teach us what benefits us out of His Grace and Bounty. Indeed, Allah has power over all things, and He is kind to His slaves and has all-encompassing knowledge of them. To Him is the end of all journeys, He is our protector, and He is the best of protectors and the best of helpers!

### \*\*\* WORSHIP \*\*\*

#### [Q. 1] What is the first and foremost obligation upon the slaves?

[A. 1] The first obligation upon the slaves is to have recognition of the purpose for which Allah created them; and for which He took a covenant from them and the purpose for which He sent them His Messengers and revealed His Books; and for which He created this present life, the Hereafter, Paradise and Hell-fire; and for which the Inevitable would come true; and the Event would befall; and for which the Scales are set up and the Records fly; and for which there would be either happiness or misery; and according to which the lights would be divided: **"And whoever Allah gives not light, there will be no light for him" (an-Noor: 40)**

#### [Q. 2] What is that affair for which Allah created the creation?

[A. 2] Allah, the Most High, says:

**"And We created not the heavens and the earth, and all that is between them, for mere play. We created them not except with truth (i. e. to examine and test those who are obedient and those who are disobedient and then reward the obedient ones and punish the disobedient ones), but most of them know not." (ad-Dukhaan: 38-39)**

He, the Most High, says:

**"And We created not the heaven and the earth and all that is between them without purpose! That is the consideration of those who disbelieve!" (Sad: 27)**

He, the Most High, says:

**"And Allah has created the heavens and the earth with truth, in order that each person may be recompensed what he has earned, and they will not be wronged." (al-Jathiyah: 22)**

He, the Most High, says:

**“And I (Allah) created not the jinn and mankind except that they should worship Me (Alone).” (ad-Dhaariyat: 56-58)**

### **[Q. 3] What does the word 'Abd (slave/worshipper) mean?**

[A. 3] The word 'Abd' means the subdued or subjugated. This meaning encompasses all the types of creation, higher and lower, rational and reasonless, animate and inanimate, dynamic and static, apparent and hidden, believing and disbelieving, and pious and sinning etc. All of them are the creation of Allah, the Mighty and Majestic. They are subjected to Him, controlled and managed by Him alone. All of them have a limit and destination and each one runs (its course) for an appointed term and does not exceed that term by an atom's worth, **“Such is the judgment of the Mighty, the all-Knowing” (YaaSeen: 38)**

And if the intended sense is the worshipper, the one who loves Allah, the one who is humble, then it refers only to the believing men and women who are Allah's honourable slaves and those who are close to Him, who fear Him and have piety, they the ones who shall not fear, nor shall they grieve.

### **[Q. 4] What is worship (Ibaadah)?**

[A. 4] Worship is a comprehensive word for all that Allah loves and is pleased with from speech and actions, inwardly and outwardly; and freedom from all that which negates or contradicts this.

### **[Q. 5] When is a deed an act of worship?**

[A. 5] If two aspects are present: perfect love (for Allah) combined with perfect humility (to Him). Allah, the Most High, says:

**“But those who believe, love Allah more (than anything else).” (al-Baqarah: 165)**

And He, the Most High, said:

**“Verily those who live in awe for fear of their Lord.” (al-Mu'minun: 57)**

Allah, the Most High, gathered these two aspects in His saying:

**“Verily, they used to hasten to good deeds, and they used to call upon Us with hope and fear, and used to humble themselves before Us.” (al-Anbiyaa: 90)**

### **[Q. 6] What are the signs of a slave's love for his Lord, the Mighty and Majestic?**

[A. 6] The sign of that is that he loves what Allah, the Most High, loves and he

hates that which displeases Him, so he complies to His commands and avoids His prohibitions, he allies himself with those who love Allah, and shows severe enmity to His enemies. This is why love and hate for the sake of Allah are the most firmest hand hold of imaan.

### [Q. 7] How do the slaves come to know and realise that which Allah loves and hates?

[A. 7] They know and realise it through the sending of messengers by Allah, the Most High, as well as the revelation of the books that command that which Allah loves and is pleased with and prohibit that which He hates and dislikes. Thus, He established His irrefutable proof and showed His infinite wisdom to all mankind.

Allah, the Most High, said:

**“Messengers as bearers of good news as well as of warning in order that mankind should have no plea against Allah after the (coming of) Messengers.” (an-Nisaa: 165)**

He, the Most High, said:

**“Say (O Muhammad (Peace be upon him) to mankind): If you (really) love Allah then follow me, Allah will love you and forgive you your sins. And Allah is Off-Forgiving, Most Merciful.” (aal-Imraan: 31)**

### [Q. 8] How many conditions of worship are there?

[A. 8] The conditions of worship are three.

First: Sincere determination which is a condition for the existence of worship that goes with the act of worship itself.

Second: Sincerity of intention.

Third: Compatibility with the Sharee 'ah as ordained by Allah, the Most High, and not to worship Him except by it.

And the latter two represent the necessary conditions for the acceptance of an act of worship.

### [Q. 9] What does "Sincere determination" mean?

[A. 9] It means to abandon lethargy and laziness, and exerting one's effort in making his words conform to his deeds.

Allah, the Most High, says:

**“O you who believe! Why do you say that which you do not do? Most hateful it**

is with Allah that you say that which you do not do.” (as-Saff: 2-3)

**[Q. 10] What does "Sincerity of intention" mean?**

[A. 10] It means that the intention of the slave in all his speech and actions, inwardly and outwardly, should be purely for Allah's sake.

Allah, the Most High, says:

**“And they were not commanded except that they should worship Allah alone making the deen purely for Him as Hunafaa.” (al- Bayyinah: 5)**

He, the Most High, says:

**“And who has (in mind) no favour from anyone to be paid back. Except to seek the Countenance of his Lord, the Most High.” (al--Lail: 19 -20)**

He, the Most High, says:

**“We feed you seeking only Allah's reward. We wish for no reward, nor thanks from you.” (al-Insaan: 9)**

He, the Most High, says:

**“Whosoever desires (by his deeds) the reward of the Hereafter, We give him increase in his reward, and whosoever desires the reward of this world (by his deeds), We give him thereof (what is decreed for him), and he has no portion in the Hereafter.” (ash-Shuura: 20)**

And other such verses with similar meanings.

**\*\*\* ISLAM \*\*\***

**[Q. 11] Which is the only deen that Allah, the Most High, has ordered to be followed?**

[A. 11] It is Haneefiyyah (pure Tawheed), the religion of Ibraaheem. Allah, the Blessed, the Most High, says:

**“Truly the religion with Allah is Islam.” (aal-Imraan: 19)**

He, the Most High, said:

**“Do they seek other than the deen of Allah (the true Islamic Monotheism) while to Him submitted all creatures in the heavens and the earth, willingly or unwillingly.” (aal-Imraan: 83)**

He, the Most High, said:

**“And who turns away from the religion of Ibraaheem (i.e., Islamic Monotheism) except him who befools himself?” (al-Baqarah: 130)**

He, the Most High, said:

**“And whoever seeks a religion other than Islam, it will never be accepted of him, and in the Hereafter he will be one of the losers.” (aal-Imraan: 85)**

He, the Most High, said:

**“Or have they partners with Allah (false deities) who have instituted for them a deen which Allah has not ordained?” (ash- Shuraa: 21)**

### [Q. 12] How many levels are there in the deen of Islam?

[A. 12] There are three levels: Islam, Imaan and Ihsaan. And when any one of them is mentioned then each includes the meaning of the whole deen.

### [Q. 13] What is the meaning of Islam?

[A. 13] It means: Perfect submission and subjection to Allah with tawheed and compliance to Him with obedience and freedom and disassociation from shirk. Allah, the Most High, said:

**“And who can be better in deen than one who submits himself to Allah.” (an-Nisaa: 125)**

He, the Most High, said:

**“And whosoever submits his face (himself) to Allah, while he is a Muhsin, then he has grasped the most trustworthy hand-hold.” (Luqman: 22)**

He, the Most High, said:

**“And your Ilaah (deity worthy of worship) is One Ilaah (Allah), so submit yourself to Him alone. And give glad tidings to the Mukhbitoos (those who obey Allah with humility) .” (al-Hajj: 34)**

### [Q. 14] What is the proof that Islam is used to denote the whole of the deen?

[A. 14] He, the Most High, said:

**“Truly, the deen with Allah is Islam.” (aal-Imraan: 19)**

And the Prophet ﷺ said: *“Islam began as a stranger and will return as a stranger just as it began.”*

He ﷺ said, *“The best Islam is belief in Allah.”*

### [Q. 15] What is the proof for the five pillars which occur in the definition of Islam, with details?

[A.15] The Prophet's ﷺ saying in the hadeeth in which Jibreel asked him about the deen: *“Islam is that you testify that there is no one worthy of worship except Allah and that Muhammad is the Messenger of Allah, and that you establish prayer, pay Zakah, fast in Ramadaan, and perform pilgrimage to the House*

(the Ka'bah in Makkah), if you have the ability to do so.

His ﷺ saying: "Islam is built upon five (pillars)." So, he mentioned the above except that he stated hajj before fasting in Ramadaan and both are reported in the two Saheehs.

**\*\*\* PILLARS OF ISLAM \*\*\***

**[Q. 16] What is the status of the Shahaadatain in Islam?**

[A. 16] A person cannot enter the deen until he utters the Shahaadatain. Allah, the Most High, said:

**"The true believers are only those, who believe in (the Oneness of) Allah and His Messenger." (an-Nur: 62)**

And the Prophet ﷺ said: "I have been ordered to fight the people until they testify that there is no one worthy of worship in truth except Allah and that Muhammad is His servant and Messenger...." And there are many other narrations.

**[Q. 17] What is the proof for the testification that there is no one worthy of worship except Allah?**

[A. 17] The saying of Allah, the Most High:

**"Allah bears witness that La ilaha illa Huwa (no one has the right to be worshipped but He), and the angels, and, those having knowledge (also give this witness); (He always) maintains His creation in Justice. La ilaha illa Huwa (none has the right to be worshipped in truth but He), the All-Mighty, the All-Wise" (aal-Imraan: 18)**

And His, the Most High's, saying:

**"So know that, Laa ilaaha illa Allah (none the right to be worshipped but Allah." (Muhammad: 19)**

And His, the Most High's, saying:

**"And there is no Ilaah (deity worthy of worship) except Allah" (aal-Imraan: 62, Sad: 65)**

And His, the Most High's, saying:

**"No son (or offspring) did Allah beget, nor is there any Ilaah (deity worthy of worship) along with Him." (al-Mu'minun: 91)**

And His, the Most High's, saying:

**"Say: "If there had been other aalihah (deities worthy of worship) along with Him as they assert, then they would certainly have sought out a way to the Lord of the Throne (seeking His Pleasures and to be near to Him.)" (al-Israa: 42)**

And many other verses.



**[Q. 18] What is the meaning of the testification, “There is no one worthy of worship except Allah” ?**

[A. 18] It means to negate the right of worship from everyone and everything except Allah, and to affirm it for Allah, the Mighty and Majestic, alone without any partners in His worship just as He has no partners in His Dominion.

Allah, the Most High, said:

**“That is because Allah - He is the Truth (the only True God of all that exists, Who has no partners or rivals with Him), and what they (the polytheists) invoke besides Him, it is Batil (falsehood). And verily, Allah - He is the Most High, the Most Great.” (al-Hajj: 62)**

**[Q. 19] What are the conditions of the testification, “There is no one worthy of worship except Allah” which do not benefit a person who pronounces them, unless he fulfils all of them?**

[A. 19] Its conditions are seven:

First: Knowledge of its meaning, from that which affirms and negates it. Second: To have certainty in the heart of it.

Third: Compliance with its requirements inwardly and outwardly

Fourth: Acceptance of it and not to reject any of its necessities or requirements.

Fifth: To have sincerity in it.

Sixth: Truthfulness from the depth of one's heart and not only by tongue.

Seventh: To love it and its adherents, and have allegiance and enmity based upon it.

**[Q. 20] What is the proof from the Book and the Sunnah for making knowledge a condition for the Shahaadah (testification of faith)?**

[A. 20] Allah, the Most High, said,

**“Except for those who bear witness to the truth.” (Az-Zukhruf: 86),**

meaning: the truth of the fact that there is no one worthy of worship except Allah. And they know with their heart the meaning of what they say with their tongues.

The Prophet ﷺ said, *“He who dies knowing that there is no one worthy of worship except Allah will enter Paradise.”*

**[Q. 21] What is the proof from the Book and the Sunnah for making certainty a condition for the Shahaadah?**

[A. 21] The saying of Allah, the Mighty and Majestic,

**“Only those are the believers who have believed in Allah and His Messenger, and afterward doubt not but strive with their wealth and their lives for the Cause of Allah. Those! They are the truthful.” (al-Hujuraat: 15)**

And the saying of the Prophet ﷺ, *“I bear testimony to the fact that there is no one worthy of worship except Allah, and I am His Messenger. And there is not a slave who meets Allah without entertaining any doubt about these (two fundamentals), except that he enters Paradise.”*

And the saying of the Prophet ﷺ to Abu Hurayrah, *“Whoever you meet behind this wall testifying to the fact that there is no one worthy of worship except Allah having certainty about it in his heart, then give him glad tidings of Paradise.”*

**[Q. 22] What is the proof from the Book and the Sunnah for making compliance a condition for the Shahaadah?**

[A. 22] Allah, the Most High, said,

**“And whosoever submits his face (himself) to Allah, while he is a Muhsin, then he has grasped the most trustworthy hand-hold.” (Luqman: 22)**

And the saying of the Prophet ﷺ, *“None of you is a true believer until his desire is in conformity with what I have brought.”*

**[Q. 23] What is the proof from the Book and the Sunnah for making acceptance a condition for the Shahaadah?**

[A. 23] Allah, the Most High, said regarding those who do not accept the Shahaadah,

**“Assemble those who did wrong, together with their companions (from the devils) and what they used to worship...” up until His saying, “Truly, when it was said to them, ‘There is no one worthy of worship except Allah?’ They puffed themselves up with pride (i.e., denied it). And (they) said, “Are we going to abandon our aalihah (deities) for the sake of a mad poet?”” (as-Saaffaat: 22-36)**

The Prophet ﷺ said, *“The example of guidance and knowledge with which Allah has sent me is like abundant rain falling on the earth, some of which was fertile soil that absorbed rain-water and brought forth vegetation and grass in abundance. (And) another portion of it was hard and held the rain-water and Allah benefited the people with it and they utilised it for drinking, making their*

animals drink from it and to irrigate the land for cultivation. (And) a portion of it was barren which could neither hold the water nor bring forth vegetation (then that land gave no benefits).

The first is the example of the person who comprehends Allah's religion and benefits (from the knowledge) which Allah has revealed through me and learns and then teaches it to others. (The last example is that of a person who does not care for it and does not accept Allah's guidance which I have been sent with (he is like that barren land.)"

### **[Q. 24] What is the proof from the Book and the Sunnah for making sincerity a condition for the Shahaadah?**

[A. 24] Allah, the Most High, said,

**"Surely the religion (i.e., the worship and the obedience) is for Allah only." (az-Zumar: 3)**

Allah, the Most High, said,

**"So worship Allah (Alone) by doing religious deeds sincerely for Allah's sake only." (az-Zumar: 2)**

The Prophet ﷺ said, "The most deserving of my intercession (on the Day of Resurrection) will be the one who says, 'There is no one worthy of worship except Allah', sincerely from his heart."

He ﷺ said, "Allah has forbidden the Fire for those who say, 'There is no one worthy of worship except Allah', purely for His sake."

### **[Q. 25] What is the proof from the Book and the Sunnah for making truthfulness a condition for the Shahaadah?**

[A. 25] Allah, the Most High, said,

**"Do people think that they will be left alone because they say, 'We believe' and will not be tested. And We indeed tested those who were before them. And Allah will certainly make (it) known (the truth of) those who are true, and will certainly make (it) known (the falsehood of) those Who are liars."**

(al-Ankabut: 1-3)

The Prophet ﷺ said, "There is no one who sincerely testifies that 'There is no one worthy of worship except Allah and that Muhammad is His Messenger', except that Allah will forbid the Fire for him."

He, ﷺ said to the Bedouin, whom he ﷺ taught the rites of Islam, so the Bedouin said, "By Allah! I will not do more than this or leave anything from it." So

the Messenger of Allah ﷺ said, "He will be successful if he is truthful."

### [Q. 26] What is the proof from the Book and the Sunnah for making love a condition for the Shahaadah?

[A. 26] Allah, the Most High, said,

**"O you who believe! Whoever from among you turns back from his religion (Islam), Allah will bring a people whom He will love and they will love Him." (al-Maa'idah: 54)**

The Prophet ﷺ said, "Whoever has three (qualities) in him will taste the sweetness of imaan due to them: That Allah and His Messenger become more beloved to him than anything else. That he loves a person, loving him only for the sake of Allah. That he hates to return to disbelief just as he hates to be thrown into the Fire."

### [Q. 27] What is the proof for allegiance and enmity for the sake of Allah?

[A. 27] Allah, the Most High said,

**"O you who believe! Take not the Jews and the Christians as awliyaa (friends, protectors, helpers), they are but awliyaa of each other. And if any amongst you takes them (as awliyaa), then surely he is one of them..." up until His saying, "Verily, your Wali (Protector or Helper) is none other than Allah, His Messenger, and the believers." (al-Maa'idah: 51)**

Allah, the Most High, said,

**"O you who believe! Take not as awliyaa (supporters and helpers) your fathers and your brothers if they prefer disbelief to belief. And whoever of you does so, then he is one of the Dhaalimun (wrong-doers)." (at-Tawbah: 23)**

Allah, the Most High, said,

**"You will not find any people who believe in Allah and the Last Day, making friendship with those who oppose Allah and His Messenger, even though they were their fathers or their sons or their kindred." (al-Mujaadilah: 22)**

Allah, the Most High, said,

**"O you who believe! Take not My enemies and your enemies (i.e., disbelievers and polytheists) as friends, showing affection towards them." (al-Mumtahanah: 1)**

### [Q. 28] What is the proof of the testification that Muhammad ﷺ is the Messenger of Allah?

[A. 28] Allah, the Most High, said,

**"Indeed Allah conferred a great favour on the believers when He sent among them a Messenger from among themselves, reciting unto them His verses, and**

purifying them (from sins by their following him), and instructing them in the Book and al-Hikmah (the wisdom and the Sunnah of the Prophet), while before that they had been in manifest error.” (aal Imraan: 164)

Allah, the Most High, said,

**“Verily, there has come unto you a Messenger from amongst yourselves. It grieves him that you should receive any injury or difficulty. He is anxious over you; for the believers (he is) full of pity, kind, and merciful.”** (at-Tawbah: 128)

Allah, the Most High, said,

**“Allah knows that you are indeed His Messenger.”** (al- Munaafiqoon: 1)

**[Q. 29] What is the meaning of the testification that Muhammad ﷺ is the Messenger of Allah?**

[A. 29] It is to have firm affirmation from the bottom of one's heart, together in conformity with speech upon the tongue, that Muhammad is His slave and Messenger to all of mankind and the jinn, **“...as witness, and a bearer of glad tidings, and a warner. And as one who invites to Allah by His Leave, and as a lamp spreading light.”** (al- Ahzaab: 45,46)

So, it is obligatory to affirm all that he mentioned regarding the past and future, all that he declared lawful or prohibited, with compliance and

obedience to that which he ordered, and refraining and abstaining from all that he prohibited. Following his Sharee'ah, and clinging to his Sunnah in private and in public accompanied with pleasure with what he has decreed and submission to it. And knowing that obedience to him is in fact obedience to Allah, and disobedience to him is disobedience to Allah, as he is the Messenger sent by Allah to convey His Message.

Allah did not take his life until He perfected the deen through him. And he ﷺ conveyed the Message in a most perfect and complete way, and that he left his nation upon a clear white plain, no one deviates from it after him, except that he is destroyed. This topic will be discussed later, if Allah wills.

**[Q. 30] What are the conditions of the testification that Muhammad is the Messenger of Allah, and can the first testification (that there is no one worthy of worship except Allah) be accepted without this one?**

[A .30] We have previously mentioned that the slave cannot enter into the deen until he declares and accepts both of these testifications, and he realises that they necessitate each other. Thus, the conditions for the first testification are the conditions deemed necessary for the second, and vice versa.

**[Q. 31] What are the proofs for prayer and zakaah?**

[A. 31] Allah, the Most High, said,

**“But if they repent and perform prayer, and give zakaah, then leave their way free.” (at-Tawbah: 5)**

Allah, the Most High, said,

**“But if they repent, perform prayer and give zakaah, then they are your brethren in religion.” (at-Tawbah: 11)**

And He, the Most High, said,

**“And they were commanded not, but that they should worship Allah, and worship none but Him Alone, and perform prayer and give zakaah.” (al-Bayyinah: 5)**

And there are many other verses.

**Q 32: What is the proof for fasting?**

[A.32] Allah, the Most High, said,

**“O you who believe! fasting is prescribed for you as it was prescribed for those before you.” (al-Baqarah: 183)**

Allah, the Most High, said,

**“So, whoever of you sights (the crescent on the first night of) the month (of Ramadan), he must fast that month.” (al-Baqarah: 185)**

And in the hadeeth of the Bedouin who said, “Inform me of the fast that Allah has made obligatory for me. He ﷺ said, *“The month of Ramadan, and whatever you do more than this is out of your own piety.”*

**[Q. 33] What is the proof for hajj?**

[A. 33] Allah, the Most High, said,

**“And perform properly (i.e., according to the Sunnah), the hajj and umrah for Allah.” (al-Baqarah: 196)**

Allah, the Most High, said,

**“And hajj (pilgrimage to Mecca) to the House (Ka'bah) is a duty that mankind owes to Allah, those who can afford the expenses.” (aal Imraan: 97)**

The Prophet ﷺ said, *“Indeed Allah, the Most High, has made hajj obligatory for you.”*

And the hadeeth of Jibreel has already preceded, as has the hadeeth:

*"Islam is built upon five (pillars)."*

And there are many other proofs.

**[Q. 34] What is the ruling pertaining to the one who denies any one of the aforementioned rites, or acknowledges them but neglects them out of arrogance and pride?**

[A. 34] He should be killed as a disbeliever (kufran), just as others like him, from those who deny the truth and the arrogant ones, such as Iblees and Firaun.

**[Q. 35] What is the ruling pertaining to one who acknowledges them, but neglects them due to some laziness or false interpretation?**

[A. 35] As for prayer, then he who delays it beyond its time in the manner described above should be asked to repent. If he repents, he should be left. But, if he does not repent, he should be killed, as a punishment.

Allah, the Most High, said,

**"But if they repent and perform prayer, and give zakaah, then leave their way free (i.e., don't punish them)." (at-Tawbah: 5)**

And the hadeeth: *"I have been ordered to fight against the people until they testify that there is no one worthy of worship except Allah..."*

As for zakaah, if the one who withholds it is not someone influential, then the ruler takes it from him by force, and makes an example out of him by taking away some of his property, due to the saying of the Prophet ﷺ: *"And he who withholds it, we will take it along with a portion of his property as well."*

But, if those who withhold it are a strong and powerful group, then the ruler should fight against them until they pay it, according to the verses and narrations mentioned previously as well as other proofs. And this was done by Abu Bakr as-Siddeeq and the Companions.

As for fasting, then nothing has been reported regarding it. But the ruler or his representative should deal with such an individual in a way that is a clear reprimand and rebuke him and his likes.

As for hajj, then the slave can perform it during any part of his whole life and only death causes this opportunity to be lost. And there is no specific punishment in this world for the one who abandons it.

\*\*\* IMAAN \*\*\*

**[Q. 36] What is Imaan?**



[A. 36] Imaan is both speech and action. Speech of the heart and tongue and actions of the heart, tongue and limbs. It increases with obedience and decreases with disobedience and the people differ according to their level and strength of Imaan.

**Q 37: What is the proof that Imaan comprises of speech and actions?**

[A. 37] Allah, the Most High, said,

**“But Allah has endeared Imaan to you and has beautified it in your hearts.” (al-Hujuraat: 7)**

Allah, the Most High, said,

**“So, believe in Allah and His Messenger.” (al-A’raaf: 158)**

This is the meaning of the two testifications without which a slave cannot enter into the deen. And they are from the actions of the heart in terms of belief, and from the actions of the tongue in terms of speech. And the testifications cannot be of any benefit unless these two aspects are in conformity with each other.

Allah, the Most High, said,

**“And Allah would never make your Imaan to be lost.” (al-Baqarah: 143)**

Meaning your prayers offered towards Jerusalem before the changing of the Qiblah. And all the prayers are referred to as Imaan because they include actions of the heart, the tongue and the limbs.

The Prophet ﷺ declared jihaad, praying during the night of al-Qadr, fasting during Ramadan and praying taraaweeth, and performing the five daily prayers etc., to be from Imaan.

And the Prophet ﷺ was asked: “Which is the best of actions?” He replied, “*Imaan in Allah and His Messenger.*”

**[Q. 38] What is the proof that Imaan increases and decreases?**

[A. 38] Allah, the Most High, said,

**“That they may grow more in Imaan along with their (present Imaan).” (al-Fath: 4)**

Allah, the Most High, said,

**“...and We increased them in guidance.” (al-Kahf: 13)**

Allah, the Most High, said,

**“And Allah increases in guidance those who walk aright.” (Maryam: 76)**

Allah, the Most High, said,

**“While as for those who accept guidance, He increases their guidance.” (Muhammad: 17)**

Allah, the Most High, said,

**“...and that the believers may increase in Imaan.” (al-Muddaththir:31)**

Allah, the Most High, said,

**“As for those who believe, it has increased their Imaan.” (at-Tawbah: 124)**

Allah, the Most High, said,

**“...But it (only) increased them in Imaan.” (aal Imraan: 173)**

Allah, the Most High, said,

**“And it only added to their Imaan and to their submissiveness (to Allah).” (al-Ahzaab: 22)**

And many other verses.

The Prophet ﷺ said, *“If you were to remain in every circumstance the way you are when you are with me, then the Angels would shake your hands.”*

### **[Q. 39] What is the proof that Imaan varies from one person to another?**

Allah, the Most High, said

**“And those foremost in the life of this world will be foremost (in Paradise). These will be the nearest (to Allah).” (al-Waaqiah: 10-11)**

Allah, the Most High, said,

**“Then, if he (the dying person) be of the Muqarrabun (those brought near to Allah), (there is for him) rest and provision, and a Garden of Delights. And if he (the dying person) be of those on the Right Hand, then there is safety and peace (from the Punishment of Allah) for those on the right Hand.” (al-Waaqiah: 88-91)**

Allah, the Most High, said,

**“Then of them are some who wrong their own selves, and of them are some who follow a middle course, and of them are some who are, by Allah's Leave, foremost in good deeds.” (Faatir: 32)**

And in the hadeeth of ‘Intercession’ the Prophet ﷺ said, *“Allah will remove from the Fire the one who has in his heart Imaan equal to the weight of a dinar, and then the one who has in his heart Imaan equal to the weight of half a dinar.”*

And in another narration: “ And Allah will remove from the Fire the one who said, “There is no one worthy of worship except Allah and he has in his heart Imaan equal to the weight of a barley grain, then Allah will remove from the Fire the one who said, “There is no one worthy of worship except Allah and he has in his heart Imaan equal to the weight of a wheat grain, and then Allah will remove from the Fire the one who said, “ There is no one worthy of worship except Allah and he has in heart Imaan equal to the weight of an atom.”

**[Q. 40] What is the proof that Imaan includes all of the Deen in general?**

[A. 40] The Prophet ﷺ said in the hadeeth of the delegation of Abdul Qays: “I order you to have Imaan in Allah alone” and he ﷺ asked them, “Do you know what Imaan in Allah alone is?” They replied, “Allah and His Messenger know best.” So, the Prophet ﷺ said, “It is to testify that there is no one worthy of worship except Allah and that Muhammad is the Messenger of Allah and to establish the prayer and to give zakaah and that you give one fifth of the war-spoils (as charity).”

**[Q. 41] What is the proof that imaan is defined as comprising of six pillars, when considered in detail?**

[A. 41] The saying of the Prophet ﷺ, when Jibreel said to him, “Inform me about imaan.” So he ﷺ replied, “That you believe in Allah, His angels, His books, His messengers, the Last Day, and that you believe in al-qadr, its good and its bad.”

**[Q. 42] What is the proof for these pillars of imaan from the Book, collectively?**

[A. 42] Allah, the Most High, says,  
**“It is not al-birr (piety, righteousness, etc.) that you turn your faces towards east and (or) west (in prayers); but al-birr is (the quality of) the one who believes in Allah, the Last Day, the angels, the Book, the prophets.” (al-Baqarah: 177)**

Allah, the Most High, says,  
**“Verily, We have created all things with qadar.” (al-Qamar: 49)** And we will mention the proof for each one separately, if Allah wills.

**[Q. 43] What is the meaning of imaan in Allah?**

[A. 43] It is to have firm faith, from the bottom of one's heart in the existence of Allah, the Most High, who has never been preceded by anyone and who will not be followed by anyone (since He is Eternal, Ever Living).

He is the First, there is nothing before Him, and He is the Last, there is nothing after Him (since He is Eternal, Ever Living), He is the Most High, there is nothing above

Him, He is the hidden there is nothing below Him. The Ever-Living, the One who sustains and protects all that exists, the Self-Sufficient, **“He begets not, nor was He begotten, and there is none equal or comparable unto Him” (al-Ikhlaas: 3-4)**

(And to have imaan in) His tawheed (oneness) is in His uluhiyyah (worship), His rububiyyah (Lordship) and His Asmaa was-Sifaat (Names and Attributes).

### \*\*\* TAWHEED OF WORSHIP \*\*\*

#### [Q. 44] What is tahweed al-uluhiyyah?

[A. 44] It is to single out Allah, the Mighty and Majestic, with all types of worship, inwardly and outwardly, through speech and action. And to negate worship from everything besides Allah, no matter who or what it is. As He, the Most High, said, **“And your Lord has decreed that you should worship none but Him.” (al-Israa’: 23)**

Allah, the Most High, says,

**“Worship Allah and join none with Him (in worship).” (an-Nisaa’:36)**

Allah, the Most High, says,

**“Verily! I am Allah! La ilaaha illa ana (none has the right to be worshipped but I), so, worship Me, and perform as-salaat for My remembrance.” (Ta-Ha: 14)**

### \*\*\* SHIRK AND ITS TYPES \*\*\*

#### [Q. 45] What is the opposite of tahweed al-uluhiyyah?

[A. 45] Its opposite is shirk, which is of two types:

- Major shirk which negates tawheed in totality, and
- Minor shirk which negates its perfection.

#### [Q. 46] What is major shirk?

[A. 46] It is to set up others as partners with Allah, and equating them with the Lord of the Worlds. As well as loving someone as one should love Allah, and fearing someone as one should fear Allah, or relying upon him, calling upon him, dreading him, hoping in him and having awe of him, trusting in him, or obeying him in disobedience to Allah, or following him in what displeases Allah etc.

Allah, the Most High, says,

**“Verily! Allah forgives not setting up partners with Him, but He forgives whom He wills sins other than that, and whoever sets up partners with Allah in worship, he has indeed invented a tremendous sin.” (an-Nisaa’: 48)**

Allah, the Most High, says,

**“And whoever sets up partners in worship with Allah, has indeed strayed far away.” (an-Nisaa’: 116)**

Allah, the Most High, says,

**“Verily, whosoever sets up partners with Allah, then Allah has forbidden Paradise to him, and the Fire will be his abode.” (al- Maa'idah: 72)**

Allah, the Most High, says,

**“...and whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.” (al-Hajj: 4)**

The Prophet ﷺ said, *“The right of Allah upon His slaves is that they should worship Him alone and not associate anything with Him, and the right of the slaves upon Allah is that He will not punish the one who does not associate anything with Him.”*

And with regards to expulsion from the deen, there is no difference between those who openly declare their shirk like the disbelievers of Quraysh and those who hide it, like the hypocrites who declare Islam but hide their disbelief.

Allah, the Most High, says,

**“Verily, the hypocrites will be in the lowest depth of the Fire; no helper will you find for them. Except those who repent, do righteous good deeds, hold fast to Allah, and purify their religion for Allah, then they will be with the believers.” (an-Nisaa': 145-146)**

#### **[Q. 47] What is minor shirk?**

[A. 47] Minor shirk is 'ar-riyaa' which is to beautify an action which is initially intended for Allah, for the sake of showing off or gaining praise. Allah, the Most High, says,

**“So whoever hopes for the Meeting with his Lord, let him work righteousness and associate none as a partner in the worship of his Lord.” (al-Kahf: 110)**

The Prophet ﷺ said, *“That which I fear for you most is the minor shirk.”* Then he was asked about it, so he ﷺ replied, *“ar-riyaa (showing off).”*

Then, he ﷺ explained it saying, *“A man stands in prayer, and beautifies it due what he notices somebody else looking at him.”*

And from this shirk is swearing by other than Allah, such as swearing by forefathers, the rivals (set up alongside Allah), the Ka'bah, and honesty etc. The Prophet ﷺ said, *“Do not swear by your fathers or mothers or the rivals (set up alongside Allah).”*

He ﷺ said, *“Do not swear by anyone except Allah.”*

He ﷺ said, *“He who swears in the name of honesty is not from amongst us.”*

He ﷺ said, "He who swears by other than Allah has committed kufr (disbelief) or shirk." And in another narration, "Kufr and shirk."

And from minor shirk is the saying, "Whatever Allah wills and you will." The Prophet ﷺ said to the one who said that, "Have you made me a rival (or partner) to Allah, rather say, 'Whatever Allah alone wills.'"

And from minor shirk is the saying, "Had it not been for Allah and you ...." and, "I have no one but Allah and you." and, "I ask Allah and you." and the likes of this.

The Prophet ﷺ said, "Do not say, 'Whatever Allah wills and so and so wills', rather say, 'Whatever Allah wills then whatever so and so wills.'"<sup>11</sup>

The people of knowledge have said that it is permissible to say, "Had it not been for Allah then so and so..." but not, "Had it not been for Allah and so and so ..."

#### [Q. 48] What is the difference between the words 'and' and 'then' in these statements?

[A. 48] The conjunction 'and' necessitates comparison and equality. So, the one who says, "Whatever Allah wills and you will." Has compared and equated the will of the slave with the will of Allah. As opposed to the conjunction 'then' which necessitates following. So, the one who says, "Whatever Allah wills then what you will." affirms that the will of the slave follows on from the will of Allah, the Most High and must occur after it.

Allah, the Most High, says,

**"But you cannot unless Allah wills." (al-Insaan: 30)**

And the same applies to the rest of the above-mentioned statements.

#### **\*\*\* TAWHEED OF LORDSHIP \*\*\***

#### [Q. 49] What is tawheed ar-rububiyyah?

[A. 49] It is the affirmation that Allah, the Most High, is the Lord of everything and the owner, the creator, the one who manages and directs the affairs of the creation. He has no partner in His Dominion, nor is He low to have a supporter, and there is no one to reject His command or criticise His judgement, there is no one to oppose Him, there is no one comparable to Him or like Him. And there is no one who can challenge Him in any of the aspects of His rububiyyah and that which His Names and Attributes necessitate.

Allah, the Most High, says,

**“All praises and thanks be to Allah, Who (Alone) created the heavens and the earth, and originated the darkness and the light.” (al-An’aam: 1)**

The verses following it, rather the whole chapter explains and clarifies this. He, the Most High, said,

**“Praise be to Allah, Lord of the Worlds.” (al-Faatihah: 1)**

He, the Most High, said,

**“Say: “Who is the Lord of the heavens and the earth?” Say: “Allah.” Say: “Have you then taken (for worship) awliyaa’ (protectors) other than Him, such as have no power either for benefit or for harm to themselves?” Say: “Is the blind equal to the one who sees? Or darkness equal to light? Or do they assign to Allah partners who created the like of His creation, so that the creation (which they made and His creation) seemed alike to them?” Say: “Allah is the Creator of all things; and He is the One, the Irresistible.” (ar-Ra’d: 16)**

He, the Most High, said,

**“Allah is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection). Is there any of your (so-called) partners (of Allah) that do anything of that? Glory is to Him! And exalted is He above all that (evil) they associate (with Him).” (ar-Rum: 40)**

He, the Most High, said,

**“This is the creation of Allah. So, show Me that which those (whom you worship) besides Him have created.” (Luqman: 11)**

He, the Most High, said,

**“Were they created by nothing? Or were they themselves the creators? Or did they create the heavens and the earth? Nay, but they have no firm belief.” (at-Tur: 35-36)**

He, the Most High, said,

**“Lord of the heavens and the earth, and all that is between them, so worship Him (Alone) and be constant and patient in His worship. Do you know of any who is similar to Him? ” (Maryam: 65)**

He, the Most High, said,

**“There is nothing like unto Him and He is the All-Hearer, the All-Seer.” (ash-Shuura: 11)**

He, the Most High, said,

**“And say: “All the praises and thanks are to Allah, who has not begotten a son (or offspring), and who has no partner in (His) dominion, nor He is low to have a wali. And magnify Him with all magnificence.” (al-Israa’: 111)**



He, the Most High, said,

**“Say: “Call upon those whom you assert besides Allah, they possess not even an atom’s weight either in the heavens or on the earth, nor have they any share in it either, nor there is for Him any supporter from among them. Intercession with Him profits not except for him whom He permits. So much so that when fear is banished from their (angels’) hearts, they say: “What is it that your Lord has said?” They say: “The truth. And He is the Most High, the Most Great.” (Saba’: 22-23)**

**[Q. 50] What is the opposite of tawheed ar-rububiyah?**

[A. 50] It is the belief that someone other than Allah manages the affairs or directs any of the creation, such as bringing things in to existence, or destroying them, giving life or causing death, bringing about benefit or repelling evil or other than that from the meanings of rububiyah. And it is the belief that there is someone to challenge Him in any of the necessary aspects of His Names and Attributes, such as knowledge of the unseen, Magnificence and Pride etc.

Allah, the Most High, says,

**“Whatever of mercy, Allah may grant to mankind, none can withhold it, and whatever He may withhold, none can grant it thereafter. And He is the All-Mighty, the All-Wise. O mankind! Remember the Grace of Allah upon you! Is there any creator other than Allah who provides for you from the sky and the earth?” (Fatir: 2, 3)**

He, the Most High, said,

**“And if Allah touches you with hurt, there is none who can remove it but He, and if He intends any good for you, there is none who can repel His favour.” (Yunus: 107)**

He, the Most High, said, **“Say: “Tell me then, the things that you invoke besides Allah - if Allah intended some harm for me, could they remove His harm? Or if He intended some mercy for me, could they withhold His Mercy?” Say, “Sufficient for me is Allah; in Him those who trust must put their trust.” (az-Zumar: 38)**

He, the Most High, said,

**“And with Him are the keys of the unseen none knows them but He.” (al-An’aam: 59)**

He, the Most High, said,

**“Say: “None in the heavens and the earth knows the ghaib (unseen) except Allah.” (an-Naml: 65)**

He, the Most High, said,

**“And they will never compass anything of His knowledge except that which He**

wills.” (al-Baqarah: 255)

The Prophet ﷺ said, “Allah, the Most High, says, ‘Glory is My lower garment and Pride is My cloak and he who contends with Me in regard to any one of them then I shall cause him to dwell in the Fire.’”

### \*\*\* TAWHEED OF NAMES AND ATTRIBUTES \*\*\*

#### [Q. 51] What is tawheed al-Asmaa was-Sifaat?

It is to have imaan in the Most Perfect Names and Lofty Attributes that Allah described Himself with in His Book and that which His Messenger ﷺ described him with, and conveying them as they have been reported without asking how. And Allah, the Most High, has mentioned affirmation of His Names and Attributes along with negation of asking how they are in many places in His Book.

Such as His, the Most High, saying,

**“He (Allah) knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His knowledge.” (Ta-Ha: 110)**

He, the Most High, said,

**“There is nothing like Him; and He is the All-Hearer, the All-Seer.” (ash-Shuura: 11)**

He, the Most High, said,

**“No vision can grasp Him, but He grasps all vision. He is al-Latif (the Most Kind), well acquainted with all things.” (al-An’aam: 103)**

And at-Tirmidhee reported from Ubay ibn Ka’ab that the mushrikeen said to the Messenger of Allah, when he spoke about their deities, “Tell us about the ancestors of your Lord.” So, Allah, the Most High, revealed,

**“Say, “He is Allah, (the) One. Allah the Self-Sufficient Master, Whom all creatures need.” (al-Ikhlaas: 1-2) The One who, “Begets not, nor was He begotten.” (al-Ikhlaas: 3)**

This is because nothing is born except that it dies and nothing dies except that it is inherited, and verily Allah, the Most High, does not die and is not inherited, **“And there is none co-equal or comparable unto Him.” (al-Ikhlaas: 4)** He mentioned that there is no one like or similar to Him.

#### Q 52: What is the proof for the Most Perfect Names (of Allah) from the Book and the Sunnah?

[A. 52] Allah, the Mighty and Majestic, said,

**“And (all) the Most Beautiful Names belong to Allah, so call on Him by them, and leave the company of those who belie or deny (or utter impious speech against) His Names.” (al-A’ raaf: 180)**

And He, glorified be He from all that they attribute to Him, said,  
**“Say, “Invoke Allah or invoke the Most Gracious (Allah), by whatever name you invoke Him (it is the same), for to Him belong the Best Names.” (al-Israa’: 110)**

And He, the Mighty and Majestic, said:  
**“Allah! La ilaaha illa Huwa (none has the right to be worshipped in truth but He)! To Him belong the Best Names.” (Ta-Ha: 8)**

The Prophet ﷺ said, *“Verily Allah has ninety- nine Names. Whoever memorises and comprehends them will enter Paradise.”*

And the Prophet ﷺ said: *“I ask You by every Name which You have Named Yourself with or revealed in Your Book or taught any of Your creation or kept with Yourself in the knowledge of the unseen with You, that you make the Glorious Quran the life of my heart.”*

**[Q. 53] What are some examples of the Most Perfect Names (ofAllah) from the Quran?**

[A. 53] Like the saying of the Most High,  
**“Surely, Allah is ever MostHigh, Most Great.” (an-Nisaa’: 34)**

He, the Most High, said,  
**“Verily, Allah is ever Most Courteous, wellacquainted with all things.” (al-Ahzaab: 34)**

He, the Most High, said,  
**“Verily, He is All-Knowing, All--Omnipotent.” (Fatir: 44)**

He, the Most High, said,  
**“Truly, Allah is ever All-Hearer, All-Seer.” (an-Nisaa’: 58)**

He, the Most High, said,  
**“Truly, Allah is ever Most Powerful, All-Wise.” (an-Nisaa’: 56)**

He, the Most High, said,  
**“Verily, Allah is Off-Forgiving, MostMerciful.” (an-Nisaa’: 23, 106)**

He, the Most High, said,  
**“Certainly, He is unto them full of kindness, Most Merciful” (at-Taubah: 117)**

He, the Most High, said,  
**“And Allah is Rich (Free of all needs) and He isMost forbearing.” (al-Baqarah: 263)**

He, the Most High, said,  
**“Surely, He (Allah) is All-Praiseworthy, All-Glorious.” (Hud: 73)**

He, the Most High, said,

**“Surely, my Lord is Guardian over allthings.” (Hud, 57)**

He, the Most High, said,

**“Certainly, my Lord is near (to all by Hisknowledge), responsive.” (Hud: 61)**

He, the Most High, said,

**“Surely, Allah is ever an All-Watcher over you.” (an-Nisaa’: 1)**

He, the Most High, said,

**“And Allah is ever All-Sufficient as adisposer of affairs.” (an-Nisaa’: 81)**

He, the Most High, said,

**“And Allah is All Sufficient in takingaccount.” (an-Nisaa’: 6)**

He, the Most High, said,

**“And Allah is ever All Able to do (and also an All-Witness to) everything.” (an-Nisaa’: 85)**

He, the Most High, said,

**“Verily! Allah is over all things a witness.” (al-Hajj: 17)**

He, the Most High, said,

**“Verily! He it is who encompasses allthings” (Fussilat: 54)**

He, the Most High, said,

**“Allah! La ilaaha illa Huwa (none has the right to be worshipped in truth but He), the Ever Living, the One who sustains and protects all that exists.” (al-Baqarah: 255)**

He, the Most High, said,

**“He is the First (nothing is before Him) and the Last (nothing is after Him), the Most High (nothing is above Him) and the Most Near (nothing is nearer than Him). And He is the All-Knower of everything.” (al-Hadeed: 3)**

He, the Most High, said,

**“He is Allah beside whom La ilaaha illa Huwa (none has the right to be worshipped in truth but He) the All- Knower of the unseen and the seen. He is the Most Gracious, the Most Merciful. He is Allah beside Whom La ilaaha illa Huwa (none has the right to be worshipped in truth but He), the King, the Holy, the One Free from all defects, the Giver of security, the Watcher over His creatures, the All-Mighty, the Compeller, the Supreme. Glory be to Him (High is He) above all that they associate as partners with Him. He is Allah, the Creator, the Inventor of all things, the Bestower of forms. To Him belong the most Perfect Names.” (al-Hashr: 22-24)**

**[Q. 54] What are some examples of the Most Perfect Names (of Allah) from the Sunnah?**

[A. 54] Like his ﷺ saying, "There is no one worthy of worship except Allah, the Mighty (al-Adheem), the Forebearing (al- Haleem). There is no one worthy of worship except Allah, Lord of the mighty throne, there is no one worthy of worship except Allah, Lord of the heavens and Lord of the earth and Lord of the noble throne."

And his ﷺ, saying, "O Ever Living, the One Who sustains and protects all that exists. O possessor of Majesty and Honour, O Originator of the heavens and earth."

And his ﷺ, saying, "In the name of Allah with which nothing can cause harm in the earth nor in the heavens, and He is the All-Hearing, the All-Knowing."

And his ﷺ, saying, "O Allah knower of the unseen and the evident, maker of the heavens and the earth Lord of everything and its Possessor..."

And his ﷺ, saying, "O Allah Lord of the seven heavens and Lord of the magnificent throne, our Lord and the Lord of everything, splitter of the grain and the date-stone, revealer of the Tauraat and the Injeel and the Quran. I seek refuge in You from the evil of everything that You shall seize by the fore-lock. You are the first and nothing has come before You and You are the last and nothing will come after You, You are the Most High and nothing is higher than You and You are the most near and nothing is more nearer than You..."

And his ﷺ, saying, "O Allah all praise be to You, You are the light of the heavens and the earth and all that they contain. Praise be to You, You are the Sustainer of the heavens and the earth and all that they contain..."

And his ﷺ, saying, "O Allah I ask you, witnessing that You are Allah, there is none worthy of worship except You, the Only, the Self Sufficient who was not begotten and begets not and none is equal to him."

"O turner of the Hearts..."

And there are many other narrations.

**[Q. 55] How many meanings do the Most Perfect Names of Allah denote?**

[A. 55] They are of three types:

- The meaning of the Essence, with which the Names agree and are in conformity to.
- Indication of Attributes derived from the Names directly, through that which

they imply.

- Indication of Attributes which are not derived from the Names directly, but through that which they necessitate.

**[Q. 56] What are some examples of this?**

[A. 56] An example of this is His, the Most High's Names, 'ar-Rahmaan and ar-Raheem' (the Most Compassionate, the Most Merciful) denotes the Essence of Allah, the Mighty and Majestic. And they denote an Attribute 'Mercy', which is derived directly from them through implication. And other Attributes which are not derived directly from these Names but through that which they necessitate like 'Life' and 'Supreme Power', and so on with all the other Names.

And that is unlike the creation since a person may be named Hakeem (wise) and yet he is ignorant, and Hakam (just) and yet he is an oppressor, and 'Azeez (mighty) and yet he is humiliated, and Shareef (distinguished) and yet he is vulgar, and Kareem (noble) and yet he is evil, and Saalih (righteous) and yet he is wicked, or Saeed (happy) and yet he is miserable, or Asad (Lion), Handhalah (sour) , or Alqamah (bitter) and yet he is not like that.

So far removed is Allah from all imperfections, and all glory and praise is due to Him and He is just as He has described Himself and high above that which His creation describe Him with.

**[Q. 57] How many types of meanings are there for the Most Perfect Names by way of implication?**

**[A. 57] They are of four types:**

The First: The Proper Name which includes and implies all the meanings of the Most Perfect Names, and it is Allah. And due to this all the Names are mentioned as attributes of the Name Allah, such as His, the Most High's, saying, **"He is Allah, the Creator, the Inventor of all things, the Bestower of forms."** (al-Hashr: 24) etc. And the Name Allah is never mentioned after other Names.

The Second: That which includes and implies an Attribute of the Essence of Allah, the Mighty and Majestic. Such as His, the Most High's, Name 'as-Samee' (the All-Hearing) which implies His extensive hearing, encompassing all sounds whether secret or open. And His Name 'al-Baseer' (the All-Seeing) which implies His penetrating sight, encompassing all visible objects small or big. And His Name 'al-'Aleem' (the All-Knowing) which implies His all-encompassing knowledge which, **"Not even the weight of an atom (or a small ant) or less than that or greater escapes His Knowledge in the heavens or in the earth."** (Saba': 3). And His Name

'al-Qadeer' (the All-Powerful, All-Able) which implies His power and ability over all things, to bring into existence or to annihilate whatever He wills.

The Third: That which includes and implies an Attribute of action for Allah, such as 'al-Khaaliq' (the Creator), 'ar-Raaziq' (the Provider), 'al-Baaree' (the Originator), and 'al-Musawwir' (the Supreme Fashioner) and other than that.

The Fourth: That which includes and implies removal of all blemishes and defects for Allah, the Most High, and glorifying Him from all imperfections, such as 'al-Qudoos' (the Revered) and 'as-Salaam' (the Bestower of Peace).

**[Q. 58] How many types of the Most Perfect Names are there, with regard to their attribution to Allah, the Might and Majestic?**

[A. 58] Amongst them are those which are attributed to Allah by themselves or along with other Names, And they include and imply the Attribute of perfection in every sense and in all cases. Such as 'al-Hay al-Qayyoom' (the Ever-Living, the One who Sustains), 'al-Ahad as-Samad' (the One, the Self Sufficient) and other than that.

And amongst them are those which are not attributed to Allah unless they are accompanied by their opposite, and which may, when mentioned alone give the impression of deficiency for Allah, such as 'ad-Daar an-Naafi' (the One who brings about harm, the One who brings about benefit), 'al-Khaafidh ar-Raafi' (the One who lowers, the One who raises), 'al-Mu'tee al-Maani' (the One who gives, the One who withholds), 'al-Mu'izz al-Mudhill' (the One who honours, the One who humiliates) and the likes of that. So, it is not permissible to attribute to Allah 'ad-Daar' nor 'al-Khaafidh' nor 'al-Maani' nor 'al-Mudhill', by themselves without their opposite. And they are never attributed to Allah in the Revelation, the Book nor the Sunnah.

And from that is His, the Most High's, Name 'al-Muntaqim' (the One who exacts retribution) which is not attributed to Him in the Quraan unless it is attached or related to something, such as His, the Most High's, saying,

**"Verily, We shall exact retribution from the mujrimun (criminals)." (as-Sajdah: 22)**

or by attaching the word 'Dhu' (able) to the attribute which is derived from it, such as His, the Most High's, saying,

**"...and Allah is All-Mighty, All-Able of Retribution." (aal-Imraan: 4)**

**[Q. 59] As has preceded Allah's Attributes are divided into two: Attributes of Essence and Attributes of Actions, what are some examples of the Attributes of the Essence (of Allah) from the Quran?**

[A. 59] Like His, the Most High, saying,



**“Nay, both His Hands are widely outstretched.” (al-Maa’idah: 64)**

And He, the Most High, said,

**“Everything will perish save His Face.” (al-Qasas: 88)**

He, the Most High, said,

**“And the Face of your Lord full of Majesty and Honour will remain forever.” (ar-Rahmaan: 27)**

He, the Most High, said,

**“In order that you may be brought up under My Eye.” (Taa Haa: 39)**

He, the Most High, said,

**“How clearly He sees, and hears (everything)!” (al-Kahf: 26)**

He, the Most High, said,

**“Verily I am with you both, hearing and seeing.” (Taa Haa: 46)**

He, the Most High, said,

**“(He knows what happens to them in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His Knowledge.” (Taa Haa: 110)**

He, the Most High, said,

**“And Allah spoke to Musaa (directly) .” (an-Nisaa’: 164)**

He, the Most High, said,

**“And when your Lord called Musaa (saying): “Go to the people who are dhalimun.” (ash-Shua’raa: 10)**

He, the Most High, said,

**“And their Lord called out to them (saying): “Did I not forbid you that tree.”” (al-A’raaf: 22)**

He, the Most High, said,

**“And the Day (Allah) will call to them, and say: “What answer gave you to the Messengers?”” (al-Qasas: 65)**

**[\[Q. 60\] What are some examples of the Attributes of the Essence \(of Allah\) from the Sunnah?](#)**

[A. 60] They are the likes of his ﷻ saying, *“His hijaab is light if He removed it, the splendour and majesty of His Face would burn what His sight reaches of His creation.”*

And his ﷺ saying, “Allah’s Hand is full, and (its fullness) is not decreased by the continuous spending, day and night. Have you not seen what He has spent since the creation of the heavens and the earth? Yet all of that has not decreased what is in His Hand. And His Throne is over the water and in His other Hand is the abundance or the Grasp and He raises and lowers (whomever He wills).”

And his ﷺ saying, in the hadeeth regarding the Dajjaal, “Verily Allah is not hidden from you, indeed Allah is not one-eyed.” And he pointed with his hand to his eye.

And in the hadeeth of Istikhaarah, “O Allah, I seek the counsel of Your Knowledge and I seek the help of Your Omnipotence and I beseech You for Your Magnificent grace. Surely You are Capable and I am not. You know and I do not, and you are the Knower of the unseen...”

And his ﷺ saying, “You are not calling a deaf or an absent one, rather the One who is All-Hearing, All-Seeing, the One who is near (by His Knowledge and Supervision).”

And his ﷺ saying, “When Allah wishes to reveal a commandment He Speaks with revelation.”

And in the hadeeth regarding the Resurrection, “Allah, the Most High, will say, ‘O Adam!’ So he will reply, ‘At your service.’”

And the narrations about Allah speaking to His slaves when they stand before Him and His speaking to the people of Paradise and other than that are too many to be enumerated.

### **[Q. 61] What are some examples of the Attributes of Actions from the Quran?**

[A. 61] Almighty Allah says,

**“Then He rose over (Istawaa) towards the heaven.” (al-Baqarah: 29)**

He, the Most High, said,

**“Do they then wait for anything other than that Allah should come to them.” (al-Baqarah: 210)**

He, the Most High, said,

**“They made not a just estimate of Allah such as is due to Him. And on the Day of Resurrection the whole of the earth will be grasped by His Hand and the heavens will be rolled up in His right Hand.” (az-Zumar: 67)**

He, the Most High, said,

**“What prevents you from prostrating yourself to one whom I have created with both My Hands.” (Saad:75)**

He, the Most High, said,

**“And We wrote for him on the Tablets the lesson to be drawn from all things.” (al-Aa’raaf: 145)**

He, the Most High, said,

**“So, when his Lord appeared to the mountain, He made it collapse to dust.” (al-Aa’raaf: 143)**

He, the Most High, said,

**“Verily, Allah does what He wills.” (al-Hajj: 18)**

### **[Q. 62] What are some examples of the Attributes of Actions from the Sunnah?**

[A.62] The Prophet ﷺ said, *“Our Lord descends every night to the lowest heaven, when the last third of the night remains...”*

The Prophet ﷺ said in the hadeeth regarding intercession, *“So Allah will come to them in His appearance which they recognise, and say, “I am your Lord.” So, they will say, “You are our Lord...””*

And what we mean here by the Attribute of Action is the coming of Allahnot His appearance, so understand well!

He ﷺ said, *“On the Day of Resurrection, Allah will grasp the whole earth with His Hand, and all the heavens in His Right, and then He will say, “I am the King...””*

He ﷺ said, *“When Allah completed the creation, He wrote with His Hand for Himself, “Verily My Mercy has preceded My Anger.””*

And in the hadeeth regarding the dispute between Aadam and Musaa, *“So Aadam said, “O Musaa Allah favoured you with His Speech and He wrote the Tauraat for you by His own Hand.””*

So, His, the Most High's, Speech and Hand are Attributes of His Essence, and His Speaking is an Attribute of His Essence and of Action simultaneously, and His writing the Tauraat is an Attribute of Action.

He, ﷺ, said, *“Allah, the Exalted and Glorious, extends out His Hand during the night so that the evil doers of the day can repent and He extends His Hand during the day so that evil doers of the night can repent.”*

And there are many other examples.

**[Q. 63] Can Names be derived from all the Attributes of Actions or are the Names of Allah tawqeefiyyah?**

[A. 63] No, rather the Names of Allah, the Most High, are all tawqeefiyyah. He is not named except by the Names He gave to Himself in His Book or that which His Messenger ﷺ named Him with.

And every Action that Allah applied to Himself comprises Praise and Perfection. However, Allah did not describe Himself unrestrictedly with all of them and His Names are not derived from all of them.

However, amongst them are those which Allah has described Himself with unrestrictedly, such as His, the Most High's, saying,

**“Allah is He who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection).” (ar-Rum: 40)**

And He has named Himself the Creator (al- Khaaliq), the Sustainer (ar-Raaziq), the One who gives life (al- Muhyee), the One who brings about death (al-Mumeet), the Manager of the affairs (al-Mudabbir).

And amongst them are Actions which Allah has applied to Himself by way of recompense and reciprocity in the context of Praise and Perfection for Him, such as His, the Most High's, saying,

**“Verily, the hypocrites seek to deceive Allah, but it is He who deceives them.” (an-Nisaa': 142)**

He, the Most High, said,

**“And they (disbelievers) plotted (to kill 'Isaa) and Allah plotted too. And Allah is the best of those who plot.” (aal-Imraan: 54)**

He, the Most High, said,

**“They have forgotten Allah, so He has forgotten them.” (at-Tawbah: 67)**

It is not permissible to apply them in other than the context mentioned in the verses. So, it is not to be said that Allah plots, deceives and mocks or the like of this. And similarly, it is not said that He is a plotter, a deceiver or a mocker. And this would not be said by a Muslim nor a person with intellect. For Allah, the Mighty and Majestic, did not describe Himself with plotting, and deception except by way of recompense for those who did that without right.

It is well known that recompensing these things (plotting, deception etc.) with justice is good when done by the creation, so what about when it is done by the All-Knowing, All-Just, and All-Wise Creator!

**[Q. 64] What does His Name, “the Most High” denote, and what does it contain of meaning along with Names such as adh - Dhaahir, al-Qaahir, al-Muta'aalee?**

[A. 64] His Name, "the Most High" denotes the Attribute derived from it which is the affirmation of Highness for Him, the Mighty and Majestic, in all its meanings.

His Highness and His being above His Throne (fawqiyyah), His Highness and His being above all His creation, separate from them, Ever-Watchful over them, with Knowledge of everything they do. His Knowledge encompasses everything and none of their secrets are hidden to Him.

And the Highness of His Power, such that there is none to overpower Him, or differ with him, or oppose Him, or prevent Him. Rather everything submits to His Majesty, subjugated under His Might, humbled under His Pride, under His Control and Power, and there is no escape for anyone from His Grasp.

And the Highness of Essence, such that all Attributes of Perfection are affirmed for Him and all deficiencies are negated from Him, the Mighty and Majestic, the Blessed, the Most High.

And all these meanings of Highness are necessary and one meaning cannot be separated from another.

**[Q. 65] What is the proof for the Highness of fawqiyyah (above the Throne and creation) from the Quran?**

[A. 65] The clear proofs for it are too many to be counted or enumerated. Amongst them are the above-mentioned Names and what they contain from meaning, and amongst them His saying,

**"The Most Gracious (Allah) rose over (Istawaa) the (Mighty) Throne (in a manner that suits His Majesty)." (Taa Haa: 5),**

in seven places in the Quran. Amongst them is His saying,

**"Do you feel secure that He, who is over the heaven (Allah)." (al-Mulk: 16-17)**

He, the Most High, said,

**"They fear their Lord above them." (an-Nahl:50)**

He, the Most High, said,

**"To Him ascend (all) the goodly words, and the righteous deeds exalt it." (Faatiir: 10)**

He, the Most High, said,

**"The angels and the Ruh (Jibreel) ascend to Him." (al-Ma'aarij: 4)**

He, the Most High, said,

**"He manages and regulates (every) affair from the heavens to the earth." (as-Sajdah: 5)**

He, the Most High, said,

**"And (remember) when Allah said, "O'Isaa, I will take you and raise you to Myself." (aal-Imraan: 55)**

And many other verses.

**Q 66: What is the proof for that (fawqiyyah) from the Sunnah?**

[A. 66] The proofs from the Sunnah are too many to be counted. Amongst them is his ﷺ saying, in the hadeeth of al-Aw'aal, *"And the Throne is above that, and Allah is above the Throne, and He has full Knowledge of what you are upon."*

And his saying to Sa'ad, during the incident of Bani Quraidhah, *"You have judged them with the judgement of the King above the seven heavens."*

And his ﷺ asking the slave girl, *"Where is Allah?"* She replied, *"Above the heavens."* He said (to her master), *"Free her for verily she is a believer."*

Amongst the proofs are the narrations regarding the ascension of the Prophet ﷺ to heavens.

And his ﷺ saying in the hadeeth regarding the angels coming in succession by night and day, *"Those who have stayed the night with you ascend (to the heaven) and He asks them, though He knows best about them."*

And his ﷺ saying, *"He who sincerely gives in charity a date from his honest earned wealth ...for nothing ascends to Allah except good."*

And his ﷺ saying, in the hadeeth regarding revelation, *"Whenever Allah decrees a matter above the heavens, the angels beat their wings in submission and humility due to His Speech, as if it is a chain dragged over rock."*

And there are many other proofs. And all of the above have been affirmed by all the creation except the Jahmiyyah.

**[Q. 67] What did the Imaams of the deen from the Salaf as-Saalehsay regarding the issue of al-Istiwa'a?**

[A. 67] Their unanimous saying, may Allah have mercy upon them, was, *"Istiwa'a is known and how it occurs is beyond understanding, having faith in it is obligatory, and asking about it is an innovation. And the Message came from Allah and it was upon the Messenger to convey it and upon us to affirm it and submit to it."*

And they said the like of this about all the verses and narrations regarding the Names and Attributes:

**"We believe in it, the whole of it (clear and unclear verses) are from our Lord." (aal-Imraan: 7)**

**"We believe in Allah, and bear witness that we are Muslims." (aal-Imraan: 52)**

### **[Q. 68] What is the proof for the Highness of Power from the Quran?**

[A. 68] There are many proofs, amongst them is His, the Most High's, saying, **"And He is the Irresistible, (Supreme) above His slaves." (al-An'aam: 18, 61)** which includes the highness of Power and fawqiyah.

And His, the Most High's, saying,

**"But Glory is to Him! He is Allah, the One, the Irresistible." (az-Zumar: 4)**

And His, the Most High's, saying,

**"Whose is the kingdom this Day? It is Allah's the One, the Irresistible." (Ghaafir: 16)**

And His, the Most High's, saying,

**"Say, 'I am only a warner and there is no lord except Allah the One, the Irresistible.'" (Saad: 65)**

And His, the Most High's, saying,

**"There is not a moving (living) creature but He has the grasp of its forelock." (Hud: 56)**

And His, the Most High's, saying,

**"O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth, then pass beyond (them). But you will never be able to pass them, except with authority (from Allah)." (ar-Rahmaan: 33)**

And there are many other proofs.

### **[Q. 69] What is the proof for that from the Sunnah?**

[A. 69] There are many proofs from the Sunnah, amongst them is his ﷺ saying, *"I seek refuge with You from the evil of everything You seize by the forelock."*

His ﷺ saying, *"O Allah! I am Your slave, and the son of Your slave, and the son of Your maid, my forelock is in Your Hand, Your Ruling is Effective regarding me, and Your Judgment is Just pertaining to me."*

And his ﷺ saying, *"Verily You judge and You are not judged, verily there is no*



*humiliation for the one You **have allegiance with, there is no honour for the one You have enmity with.***"

And there are many other proofs.

**[Q. 70] What is the proof for the Highness of the Essence of Allah and what is obligatory to negate for Allah, the Mighty and Majestic?**

[A. 70] Know that the Highness of the Essence of Allah is denoted by His Name, al-Quddoos, as-Salaam, al-Kabeer, al-Muta'al and what they contain of meaning and necessitate of perfection of His Attributes and the Characteristics of His Majesty.

So, He is the Most High in His Oneness, that there should be any dominion or part of it for other than Him. Or that there should be a helper to Him or a partner to Him or an intercessor with Him without His permission, or that there should be someone to protect Him.

And He is the Most High in Greatness, Pride, Sovereignty and Omnipotence, High above from having an opposer or a conqueror nor is He low to have a wali or a helper.

And He is the Most High in His Self-Sufficiency from taking a wife, a son, a father, an equal or a partner.

And He is the Most High in His Perfection, His Life, Supremacy and His Power, free from death, or slumber or sleep or tiredness or exhaustion.

And He is the Most High in His Perfect Knowledge, free from ignorance and forgetfulness and free from an atoms weight of heedlessness about His Knowledge of the earth or the heavens.

And He is the Most High in His Perfect Wisdom and Praise, free from creating anything for mere amusement, and free from leaving the creation without command or prohibition or without resurrection or recompense.

And He is the Most High in His Perfect Justice, free from oppressing anyone, even an atoms weight, or to treat anything unjustly with regard to its reward.

And He is the Most High in His perfect richness, free from needing sustenance or provision or free from needing anything from anyone else.

And He is the Most High in all that He described Himself with and all that His Messenger described Him with, free from ta'teel and tamtheel.

And far removed is He from all imperfections and all Praise is due to Him, the

Mighty and Majestic, the Blessed and the Most High and purified and sanctified is He from all that negates His uluhiyyah and rububiyyah and His Names and Attributes, the Most High,

**“His is the highest description in the heavens and in the earth. And He is the All-Mighty, the All- Wise.” (ar-Rum: 27)**

And the texts of revelation from the Book and Sunnah regarding this issue are well known and understood, and are many and famous.

**[Q. 71] What is the meaning of his ﷺ saying regarding the Perfect Names, “Whoever comprehends and enumerates them enters Paradise.”?**

[A. 71] It is explained by different meanings. Amongst them is to memorise them and call upon Allah with them and praising Him with them.

Amongst them are those Names which are permissible to be taken as examples to follow, such as al-Kareem and al-Kabeer, so that the slave accustoms himself to achieve some degree of the connotation of such Names in a way that befits him.

As for those Names which are specific to Him, the Most High, such as al-Jabbaar and al-Adheem, then it is upon the slave to affirm them and submit to them and not to adorn himself with any of those Attributes.

Amongst them are those Names which contain a promise, such as al-Ghafoor, ash-Shakoor, al-'Afoo (the Forgiving), ar-Ra'oof (the Ever Compassionate), al-Haleem (the All-Forbearing), al-Jawaad (the All-Kind) and al-Kareem, so one should have hope and desire.

Amongst them are those Names which contain a threat, such as the Mighty, the Exacter of retribution, the One who is Severe in punishment, the One who is Swift in reckoning, so one should have fear and awe.

Amongst the meanings is the testification of the slave to the Names and to give them their full right in terms of recognition and worship. Like the one who testifies to the Highness of Allah with regard to His creation, and His being above them, and his Istiwa' above His Throne separate from His creation, along with Him encompassing them with Knowledge and Supreme Power and other than that. And worship of Him with that which this Attribute necessitates such that his heart becomes directly sustained by Him. The slave turns towards Him, bowed and standing before Him, the standing of a humiliated slave in front of the Mighty King, so he feels that speech and actions rise up to Him and are presented before Him, so he fears that any of that may disgrace and dishonour him therein.

And he witnesses the revelation of the Command and Divine orders in all the

corners of the world, all the time, with different types of management and direction of the affairs, such as causing death, giving life, honouring and humiliation, lowering and raising, giving and withholding and inflicting and removing agonies, and alternating the days (good and bad) between the people. And other forms of direction and management in the Dominion, which only He controls. So His orders are executed in His Dominion as He Wishes,

**“He manages and regulates (every) affair from the heavens to the earth; then it (affair) will go up to Him, in One Day, the space whereof is a thousand years of your reckoning.” (as-Sajdah: 5)**

So, whosoever fulfils the obligations due to that which he witnesses from recognition and worship, finds sufficiency and richness in his Lord. As does the one who witnesses His comprehensive Knowledge, His Hearing, His Sight, His Life and His Self-Sufficiency and other than that. And none are granted this witness and testification except the foremost (as-saabiqoon) and those brought near (al-muqarraboon).

#### **[Q. 72] What contradicts tawheed al-asmaa was-sifaat?**

[A. 72] Its opposite is ilhaad (heresy) in the Names, Attributes and verses of Allah. And ilhaad is of three types:

The first: The heresy of the mushrikeen who twisted the Names of Allah and attributed these twisted names to their idols. So they added to some names and shortened others. They derived al-Laah from al-Ilaah, and al-Uzzah from al-'Azeez, and al-Manaat from al-Mannaan.

The second: The heresy of the Mushabbihah who enter into discussion about how the Attributes of Allah, the Most High, are. And they liken His Attributes to the attributes of the creation. And it is the opposite of the heresy of the mushrikeen, since those mushrikeen equated the creation with the Lord of the worlds, while these mushabbihah made Him resemble the created bodies, the Most High, the One far removed from all imperfections.

The third: The heresy of negation of the Mu'atilah, and they are of two types:

A group who affirmed the words of His, the Most High's, Names but negated from Him that which they indicate from the Perfect Attributes. So they said Rahmaan and Raheem without mercy, 'Aleem without knowledge, Samee' without hearing, Baseer without sight, Qadeer without power. And similarly they dismissed the rest.

And other group who clearly and totally negated the Names and that which they indicate, and described Him with outright nothingness, the One who has no Name or Attribute.

Far removed is Allah, the Most High, from all imperfections and all that the transgressors, the deniers and heretics say about him.

**“Lord of the heavens and earth and all that is between them. So worship him alone and be constant and patient in His worship. Do you know of any who is similar to Him?” (Maryam: 65)**

**“There is nothing like unto Him and He is the All-Hearer, the All- Seer.” (ash-Shuura: 11)**

**“He knows what happens to them (His creatures) in this world, and what will happen to them (in the Hereafter) but they will never compass anything of His Knowledge.” (Taa Haa: 110)**

**[Q. 73] Are all the types of tawheed inseparable, such that whatever nullifies one of them nullifies all?**

[A. 73] Yes, they are inseparable. Whoever commits shirk in any one of them then is a mushrikeen in all the rest. An example of that is supplication to other than Allah and asking someone for that which only Allah is able to do. So his supplication is in and of itself worship, rather it is the core of worship, and directing worship to other than Allah is shirk in uluhiyyah. And his asking for his needs, and the obtainment of good and the repulsion of evil, while believing that the one he is asking is capable of fulfilling his requests, is shirk in rububiyyah, since he believed that the one he was calling upon is a partner with Allah in disposing the affairs in His Dominion. Then he did not call upon someone besides Allah except with the belief that the one he called upon can hear from near and far, in any time and any place, and this is shirk in al-asmaa was-sifaat, since he affirmed for the one he called upon a hearing all-encompassing and the ability to hear all the sounds irrespective of distance. So this necessitates shirk in uluhiyyah, rububiyyah and asmaa was-sifaat.

### **\*\*\* BELIEF IN THE ANGELS \*\*\***

**[Q. 74] What is the proof from the Book and Sunnah for belief in the angels?**

[A. 74] The proofs from the Book are many.

Amongst them is they saying of the Most High,

**“And the angels glorify the praises of their Lord, and ask for forgiveness for those on the earth.” (ash-Shuura: 5)**

And the saying of the Most High,

**“Surely, those who are with your Lord (angels) are never too proud to perform acts of worship to Him, but they glorify His Praise and prostrate themselves before Him.” (al-Aa’raaf: 206)**

And the saying of the Most High,

**“Whoever is an enemy to Allah, His angels, His messengers, Jibreel and Mikaeel, then verily, Allah is an enemy to the disbelievers.” (al-Baqarah: 98)**

And the proof for believing in the angles from the Sunnah has preceded in the hadeeth of Jibreel and others. And it is reported in Saheeh Muslim that Allah created them from light<sup>17</sup>, and narrations regarding them are many.

#### **[Q. 75] What does believing in the angels mean?**

[A. 75] It is to have firm affirmation in their existence and to believe that they are from among the subjugated and worshipping creatures of Allah,

**“They (the angels) are but honoured slaves. They speak not until He has spoken, and they act on His Command.” (al-Ambiyaa: 26-27)**

**“Who disobey not, the Commands they receive from Allah, but do that which they are commanded.” (at-Tahreem: 6)**

“(The angels) are not too proud to worship Him, nor are they weary (of His worship). They glorify His Praises night and day, (and) they never slacken (to do so).” (al-Ambiyaa: 19-20)

#### **[Q. 76] Mention some of their types with regard to that which Allah created them for and entrusted them with.**

[A. 76] With regards to that they are of many types:

Amongst them is the one who is entrusted with conveying revelation to the messengers, and he is the trustworthy Ruh, Jibreel ﷺ.

Amongst them is the one entrusted with rain and he is Mikaeel. Amongst them is the one entrusted with the Horn and he is Israafeel.

Amongst them is the one entrusted with seizing the souls and he is the Angel of Death and his helpers.

Amongst them are those entrusted with (recording) the actions of the slaves. They are the Kiraam al-Kaatiboon (honourable writers who write the deeds down).

Amongst them are those entrusted with guarding the creatures from the front and behind. They are the angels in succession.

Amongst them are those entrusted with Paradise and its blessings. They are Ridwaan and his assistants.

Amongst them are those entrusted with the Hell-Fire and its torment. They are

Maalik and his assistants.

Amongst them are those entrusted with the trial and torment of the grave. They are Munkar and Nakeer.

Amongst them are those who carry the Throne of Allah the Almighty.

Those charged with nutfahs (mixed drops of male and female sexual discharge) in the wombs and writing the destiny of every human being.

Those who enter al-Bait al-Ma'mur (the house over the heavens parallel to the Kaa'bah at Mecca, continuously visited by the angels).

Those charged with watching and visiting the sessions of the remembrance of Allah, the Almighty.

Those who are ranked in rows standing and they never ever have rest.

Those who are ranked in rows in ruku' kneeling down and they never ever raise their heads.

And others than that which have been mentioned above,

**"And none can know the hosts of your Lord but He. And this is nothing else than a (warning) reminder to mankind." (al-Muddaththir: 31)**

And the texts for these types from the Book and the Sunnah are well known.

### \*\*\* BELIEF IN THE BOOKS \*\*\*

#### [Q. 77] What is the proof for believing in the revealed books?

[A. 77] There are many proofs, amongst them is the saying of the Most High, **"O you who believe! Believe in Allah, and His Messenger, and the Book (the Quran) which He has sent down to His Messenger, and the Scripture which He sent down to those before (him)." (an-Nisaa': 136)**

And His saying,

**"Say, "We believe in Allah and that which has been sent down to us and that which has been sent down to Ibraaheem, Ismaa'eel, Ishaq, Ya'qoob, and to al-Asbaat (the offspring of the twelve sons of Ya'qoob), and that which has been given to Musaa and 'Isaa, and that which has been given to the prophets from their Lord. We make no distinction between any of them.'"** (al-Baqarah: 136)

And sufficient proof for that is His, the Most High's, saying,

**"And say, "I believe in whatsoever Allah has sent down of the Book (all the Holy books, this Quran and the books of the old from the Tauraat, or the Injeel or the Pages of Ibraaheem.)"** (ash-Shuura: 15)

**[Q. 78] Are all the revealed scriptures mentioned in the Quran?**

[A. 78] Amongst those which Allah has mentioned in the Quran are, the Quran itself, the Tauraat, the Injeel, the Zabur (Psalms), the Suhuf (Pages) of Ibraaheem and Musaa.

And He mentioned the rest generally, in His saying,

**“Allah! none has the right to be worshipped in truth but He, the Ever Living, the One who Sustains and Protects all that exists. It is He Who has sent down the Book (the Quran) to you with truth, confirming what came before it. And He sent down the Tauraat and the Injeel, aforetime.” (aal-Imraan: 2-4)**

He, the Most High, said,

**“And to Dawood We gave the Zabur (Psalms).” (an-Nisaa’: 163)**

He, the Most High, said,

**“Or is He not informed with what is in the Pages (Scripture) of Musaa, and of Ibraaheem who fulfilled all that (Allah ordered him to do or convey).” (an-Najm: 36-37)**

He, the Most High, said,

**“Indeed, We have sent Our messengers with clear proofs, and revealed with them the Scripture and the Balance (justice) that mankind may keep up justice.” (al-Hadeed: 25)**

So, whatever Allah has mentioned in detail then it is obligatory for us to believe in those scriptures in detail. And whatever He has mentioned in general then it is obligatory for us to believe in them in general. And we say about them that which Allah and His Messenger have ordered,

**“Say: I believe in whatsoever Allah has sent down of the Book [all the holy books]” (ash-Shuura: 15)**

**[Q. 79] What does having imaan in the books of Allah mean?**

[A. 79] It means to have firm affirmation that all of them all revealed by Allah, the Mighty and Majestic, and that they are the Speech of Allah, in a real manner.

Amongst them are those which He, the Most High, spoke from behind a hijaab without an intermediary angel as a messenger.

Amongst them are those which have been conveyed by an angel as a messenger, to a messenger from mankind.

Amongst them are those which Allah has written with His own Hand as He, the Most High, said,



**"It is not given to any human being that Allah should speak to him unless (it be) by revelation, or from behind a veil, or (that) He sends a messenger to reveal what He wills by His Leave." (ash-Shuura: 51)**

And He, the Most High, said to Musaa,

**"I have chosen you above men by My Messages, and by My speaking (to you)." (al-Aa'raaf: 144)**

**"And Allah spoke to Musaa directly." (an-Nisaa: 164)**

He, the Most High, said regarding the Tauraat,

**"And We wrote for him on the Tablets the lesson to be drawn from all things and the explanation for all things." (al-Aa'raaf: 145)**

And regarding 'Isaa, He said,

**"And We gave him the Injeel." (al-Maa'idah: 46)**

And He, the Most High said,

**"And We gave Dawood the Zabur." (an-Nisaa': 163)**

And He, the Most High, said regarding the Quran,

**"But Allah bears witness to that which He has sent down (the Quran) unto you; He has sent it down with His knowledge, and the angels bear witness. And Allah is All-Sufficient as a Witness." (an-Nisaa': 166)**

And He, the Most High, said regarding it,

**"And (it is) a Quran which We have divided (into parts), in order that you might recite it to men at intervals. And We have revealed it by stages." (al-Israa': 106)**

And He, the Most High said,

**"And truly, this (the Quran) is a revelation from the Lord of the worlds. Which the trustworthy Ruh (Jibreel) has brought down. Upon your heart that you may be (one) of the warners. In the plain Arabic language." (ash-Shua'raa: 192-195)**

And He, the Most High, said regarding the Quran,

**"Verily, those who disbelieved in the Reminder (i.e., the Quran) when it came to them (shall receive the punishment). And verily, it is an honourable well-fortified respected Book. Falsehood cannot come to it from before or behind it. (it is) sent down by the All Wise, Worthy of all praise." (Fussilat: 41-42)**

**[Q. 80] What is the position of the Glorious Quran among the earlier divine books?**

[A. 80] And He, the Most High, said regarding the Quran,

**"And We have sent down to you the Book (this Quran) in truth, confirming the**

**Scripture that came before it and muhaymin (trustworthy in highness and a witness) over it (old Scriptures).” (al-Maa'idah: 48)**

He, the Most High, said,

**“And this Quran is not such as could ever be produced by other than Allah but it is a confirmation of (the revelation) which was before it [i.e., the Tauraat, and the Injeel], and a full explanation of the Book (i.e., e. laws, decreed for mankind) - wherein there is no doubt - from the Lord of the worlds.” (Yunus: 37)**

He, the Most High, said,

**“It (the Quran) is not a forged statement but a confirmation of (Allah's existing books) which were before it [i.e., the Tauraat, the Injeel and other Scriptures of Allah] and a detailed explanation of everything and a guide and a mercy for the people who believe.” (Yusuf: 111)**

The mufasssireen (those specialised in the explanation of the Quran) have said, 'It is trustworthy in highness and a witness over that which came before it from the books and it affirms them, meaning that it testifies to the truth which they contain. So it negates the changes, and tempering in them and it abrogates or affirms that which is in them and thus all adherents to the previous books, who have not turned back on their heels, submit to it, as He, the Most High, said,

**“Those to whom We gave the Scripture [i.e., the Tauraat and the Injeel] before it, they believe in it (the Quran). And when it is recited to them, they say, “We believe in it. Verily, it is the truth from our Lord. Indeed even before it we have been from those who submit themselves to Allah in Islam as Muslims.” (al-Qasas: 52-53)”**

### **[Q. 81] What is the obligation upon the whole ummah with regard to abiding by the Quran?**

[A. 81] It is to follow it outwardly and inwardly, to cling to it and to fulfil its rights.

Allah, the Most High, said,

**“And this is a blessed Book (the Quran) which We have sent down, so follow it and fear Allah.” (al-An'aam: 155)**

He, the Most High, said,

**“Follow what has been sent down unto you from your Lord (the Quran and the Sunnah), and follow not any awliyaa besides (Allah).” (al-Aa'raaf: 3)**

He, the Most High, said,

**“And as to those who hold fast to the Book and establish the prayer, certainly We shall never waste the reward of those who do righteous deeds.” (al-Aa'raaf: 170)**

And this verse is general and refers to the whole Book, and there are many verses regarding this.

And the Prophet ﷺ ordered the people to stick to the Book of Allah, he said, *"So stick to the Book of Allah and hold fast to it."*

And in the hadeeth reported by 'Alee in marfoo' form, *"Surely, there will be trials."* I said, "What is the way out from them, O Messenger of Allah?" He said, *"The Book of Allah."* and he mentioned the hadeeth.

**Q 82: What is the meaning of clinging to the Book and fulfilling its rights?**

[A. 82] It means to memorize and recite it during the night and day, to contemplate over its verses, to declare lawful what it declares lawful and to declare unlawful what it declares unlawful, to comply to its commands and to avoid its prohibitions, to derive lessons from its parables, to take admonition in its narratives, to act on its clear verses and to submit to its unclear verses, to refrain at its boundaries, to defend it from the distortion of the extremists and the falsehood of the liars, and to be sincere to it in every sense of the word and to call to it with insight.

**[Q. 83] What is the ruling regarding the one who claims that the Quran is created?**

[A. 83] The Quran is the real Speech of Allah, the Mighty and Majestic, its words and its meaning. His Speech is not letters without meaning nor meaning without letters. Allah Spoke with it (the Quran) verbally and revealed it to His Prophet as revelation, and the believers truly believed in it. So even though it is written by the hands, recited by the tongue, preserved by the hearts, heard by the ears, and seen by the eyes, then all that does not mean that it is not the Speech of Allah.

Indeed, the hands, ink, pens, and papers are all created, while what is written down with them or on them is not. Moreover, tongues and voices are created, while what is recited thereof is not. The hearts are created, while what is preserved within them is not. And the ears are created, while what is heard is not.

He, the Most High, said,

**"That (this) is indeed an honourable recitation (the Noble Quran). In a Book well-guarded (with Allah in the heaven i.e., al-Lawh al-Mahfuz)." (al-Waaqi'ah: 77-78)**

He, the Most High, said,

**"Nay, but they, the clear aayaat are preserved in the breasts of those who have been given knowledge. And none but the Dhaalimun (polytheists and wrongdoers) deny Our aayaat." (al-'Ankabut: 49)**

He, the Most High, said,

**“And recite what has been revealed to you of the Book (the Quran) of your Lord. None can change His Words.” (al-Kahf: 27)**

He, the Most High, said,

**“And if anyone of the mushrikun seeks your protection, then grant him protection so that he may hear the Word of Allah (the Quran).” (at-Tawbah: 6)**

Ibn Mas'ood said, “Be constant in looking into the Quran.”

Whoever says the Quran or a part of the Quran is created then he is a disbeliever due to major kufr which expels him from Islam in totality. This is because the Quran is the Speech of Allah, the Most High, it originated from Him and will return to Him, and His Speech is one of His Attributes. So whoever says some of Allah's Attributes are created then he is a disbeliever, an apostate and he is presented with the choice of returning to Islam. If he returns then fine, otherwise he is killed as a disbeliever and none of the rulings applicable to the Muslims are applicable to him.

#### **[Q. 84] Is the Attribute of Speech related to Allah's Essence or His Actions?**

[A. 84] With regard to associating Speech to the Essence of Allah, the Most High, and describing Him with it, then it is from the Attributes of His Essence, like His, the Most High's, Knowledge. Rather Speech is from His Knowledge and He sent His Speech down with His Knowledge, and He is the most Knowledgeable of what He sends down.

With regard to Him Speaking by His Will and Wish, then His Speech is from the Attributes of Action. As the Prophet ﷺ said, *“When Allah Wishes to reveal a matter He speaks with revelation.”*

And due to this the Salaf us-Saaleh have said regarding the Attribute of Speech that it is an Attribute of the Essence and Actions simultaneously. Allah, glorified be He, the Most High, from all that they attribute to Him, does not cease and has never ceased to be described with the Attribute of Speech at all. And His Speaking and Addressing occurs by His Will and Wish. So, He Speaks if He Wishes, when He Wishes and how He Wishes with Speech which is heard by who He Wishes. And His Speech is His Attribute which has no limit or end.

**“Say: “If the sea were ink for (writing) the Words of my Lord, surely, the sea would be exhausted before the Words of my Lord would be finished, even if We brought (another sea) like it for its aid.” (al-Kahf: 109)**

**“And if all the trees on the earth were pens and the sea (were ink wherewith to write), with seven seas behind it to add to its (supply), yet the Words of Allah**

would not be exhausted.” (Luqman: 27)

**“And the Word of your Lord has been fulfilled in truth and in justice. None can change His Words. And He is the All-Hearer, the All-Knower.” (al-An‘aam: 115)**

**[Q. 85] Who are the Waaqifah, and what is the ruling pertaining to them?**

[A. 85] The Waaqifah are those who say regarding the Quran, “We do not say it is the Speech of Allah, nor do we say that it is created.”

Imaam Ahmad bin Hanbal said, “Whoever amongst them is well versed then he is a Jahmee. And whoever is not well versed, then he is ignorant, and proofs and clear evidences are established against him. If he repents and believes that it is the Speech of Allah, the Most High, not created, then good. Otherwise, he is worse than the Jahmiyyah.”

**[Q. 86] What is the ruling upon the one who says, “My recitation of the Quran is created.” ?**

[A. 86] It is not permissible to affirm or deny such a statement, since the term recitation denotes a meaning which is shared between “recitation” which is an action of the slave and “the recited” which is the Quran.

So, if it is said the recitation is created, then it includes the second meaning [i.e., that the recited (the Quran) is also created], and this is the saying of the Jahmiyyah.

And if it is said that the recitation is not created then it includes the first meaning [i.e., that the action of the slave is not created], and this is from the innovations of the ittihaadiyyah.

And thus the Salaf us-Saaleh have said, “Whoever says my recitation of the Quran is created then he is a Jahmee, and whoever says it is not created, then he is an innovator.”

**\*\*\* BELIEF IN THE MESSENGERS \*\*\***

**[Q. 87] What is the proof for having imaan in the messengers?**

[A. 87] There are many proofs from the Book and the Sunnah, amongst them is His, the Most High’s, saying,

**“Verily, those who disbelieve in Allah and His messengers and wish to make distinction between Allah and His messengers (by believing in Allah and disbelieving in His messengers) saying, “We believe in some but reject others”, and wish to adopt a way in between, they are in truth disbelievers. And We have prepared for the disbelievers a humiliating torment. And those who believe in**

**Allah and His messengers and make no distinction between any of them (messengers), We shall give them their rewards; and Allah is Ever Off-Forgiving, Most Merciful.” (an-Nisaa’: 150-152)**

The Prophet ﷺ said, “*I believe in Allah and His Messengers.*”

**[Q. 88] What is the meaning of having imaan in the messengers?**

[A. 88] It is the firm belief that Allah, the Most High, sent a messenger to every nation who called them to the worship of Allah alone and to disbelieve in everything that is worshipped besides Him. And to believe that all of them are truthful and confirm that which came before them, pious and rightly guided, honourable and respected, fearing Allah and trustworthy, guiding others and themselves guided, supported with clear proofs and amazing verses from their Lord, and that they conveyed all that which Allah sent them with, and they did not hide or change or add to or delete even a letter from it.

**“Then are the messengers charged with anything but to convey clearly the Message?” (an-Nahl: 35)**

And that they were on the clear truth. And that Allah took Ibraaheem as a khaleel, and took Muhammad as a khaleel, and Spoke directly to Musaa, and raised Idrees to a lofty status, and that ‘Isaa is the slave of Allah and His Messenger and His Word which He pronounced upon Maryam and a soul from the souls He created. And that Allah exalted some above others and raised some to lofty stations.

**[Q. 89] Were the calls of messengers unified and in agreement with each other, with regard to that which they ordered and that which they prohibited?**

[A. 89] Their call, from the first to the last of them, was unified and in agreement with regard to the foundations and principles of worship, which is tawheed – to single out Allah alone with all types of worship from belief, speech and action and to disbelieve in all that is worshipped besides Him.

As for the obligatory deeds of worship, for example prayer and fasting, then they were ordained for some but not others, and some things were prohibited for some but were permissible for others by way of test and trial from Allah,

**“That He might try you, which of you is the best in deeds.” (Surah Hud: 7)**

**[Q. 90] What is the proof that their calls were unified and in agreement with each other, with regard to the foundations of worship mentioned above?**

[A. 90] The proofs for that from the Book are of two types, general and specific:

As for the general: His, the Most High's, saying,

**"And verily, We have sent among every nation a messenger (proclaiming), 'Worship Allah (alone), shun the taaghut (everything worshipped besides Allah, while it is pleased with it.)' (an-Nahl: 36)**

And His, the Most High's, saying,

**"And We did not send any messenger before you but We revealed to him (saying), 'La ilaaha illa Ana [none has the right to be worshipped but I], so worship Me (alone and none else) .' (al-Ambiyaa: 25)**

And His, the Most High's, saying,

**"And ask those of Our messengers whom We sent before you, 'Did We ever appoint aalihah (deities) to be worshipped besides the Most Gracious?'" (az-Zukhruf: 45)**

As for the specific:

His, the Most High's, saying,

**"And indeed, We sent Nuh to his people, and he said, 'O my people, worship Allah, you have noother ilaah (deity worthy of worship) but Him.' " (al-Mu'minun: 23)**

His, the Most High's, saying,

**"And to (the people of) Thamud (We sent) their brother Saaleh. He said, 'O my people, worship Allah, you have no other ilaah (deity worthy of worship) but Him.' " (al-Aa'raaf: 73)**

His, the Most High's, saying,

**"And to ( the people of) 'Aad (We sent) their brother Hud. He said, 'O my people, worship Allah, you have no other ilaah (deity worthy of worship) but Him.' " (al-Aa'raaf: 65 & Hud: 50)**

His, the Most High's, saying,

**"And to (the people of) Madyan, (We sent) their brother Shu'ayb. He said, 'O my people, worshipAllah, you have no other ilaah (deity worthy of worship) but Him.' " (al-Aa'raaf: 85 & Hud: 84)**

His, the Most High's, saying,

**"And (remember) when Ibraaheem said to his father and his people, 'Verily, I am innocent of what you worship. Except Him Who created me; and verily He will guide me.' " (az-Zukhruf: 26-27)**

His, the Most High's, saying,

**"Your ilaah (deity worthy of worship) is only Allah, La ilaaha illa Huwa (none has the right to be worshipped in truth but He), He has full knowledge of all things." (Taa Haa: 98)**



And the Maseeh ('Isaa ibn Maryam) said,

**“O Children of Israel, worship Allah, my Lord and your Lord.’ Verily, whosoever sets up partners (in worship) with Allah, then Allah has forbidden Paradise for him, and the Fire will be his abode.” (al-Maa’idah: 72)**

His, the Most High's, saying,

**“Say, ‘I am only a warner and there is no llaah (deity worthy of worship) except Allah, the One, the Irresistible.’ ” (Saad: 65)**

**[Q. 91] What is the proof for differences among their legislations in matters of halaal and haraam?**

[A. 91] His, the Most High's, saying, **“To each among you, We have prescribed Shir’ah wa Minhaaj (a law and a clear way). If Allah had willed, He would have made you one nation, but that (He) may test you in what He has given you; so compete in good deeds.” (al-Maa’idah: 48)**

Ibn Abbaas said, “Shir’ah wa Minhaaj” means a path and a clear way.” And the like of this was said by Mujaahid, ‘Ikrimah, al-Hasan al-Basri, Qataadah, ad-Dahhaak, as-Sadyi, and Abu Ishaq as-Suba’ee.

And as occurs in Saheeh al-Bukhaaree, the Prophet ﷺ said, “We, the prophets are paternal brothers, our deen is one.” Meaning at-tawheed which Allah sent every messenger with and which He sent in every book. But as for the legislations, they are different pertaining to the orders and prohibitions, the permissible and prohibited,

**“That He might try you, which of you is the best in deeds.” (Hud: 7)**

**[Q. 92] Has Allah mentioned all the messengers in the Quran?**

[A.92] Allah has mentioned to us about them that which is sufficient and contains a lesson and admonition, then He, the Most High, said, **“And messengers We have mentioned to you before, and messengers We have not mentioned to you.” (an-Nisaa’: 164)**

So, we believe in all of them in a detailed manner where detail has been given and in a general manner where they have been mentioned generally.

**[Q. 93] How many of them have been named in the Quran?**

[A. 93] Those that have been mentioned are: Adam, Nuh, Idrees, Hud, Saaleh, Ibraaheem, Ismaa’eel, Ishaq, Ya’qoob, Yusuf, Luṭ, Shu’ayb, Yunus, Musaa,

Haarun, Ilyas, Zakariyyah, Yahyaa, al-Yasa', Dhul-Kifl, Dawood, Sulaymaan, Ayyoob, and He mentioned the Asbaat in total, 'Isaa, and Muhammad ﷺ, may the peace and blessings of Allah be upon them all.

**[Q. 94] Who are the “Ulul-‘Azam” (those of firm determination) from amongst the messengers?**

[A. 94] They are five, whom Allah, the Mighty and Majestic, has mentioned individually in two places in His Book.

The first: in Surah al-Ahzaab. He, the Most High, said,

**“And (remember) when We took from the prophets their covenant, and from you and from Nuh, Ibraaheem, Musaa, and ‘Isaa the son of Maryam. We took from them a strong covenant.” (al-Ahzaab: 7)**

The second: in Surah ash-Shuura. He, the Most High, said,

**“He has ordained for you the same religion which He ordained for Nuh, and that which We have revealed to you, and that which We ordained for Ibraaheem, Musaa and ‘Isaa saying you should establish the religion, and make no divisions in it.” (ash- Shuraa: 13)**

**[Q. 95] Who was the first messenger?**

[A. 95] The first messenger after the occurrence of disagreements and differences (regarding the worship of Allah alone) was Nuh ﷺ. He, the Most High, said,

**“Verily, We have sent the revelation to you as We sent the revelation to Nuh and the prophets after him.” (an-Nisaa’: 163)**

He, the Most High, said,

**“The people of Nuh and the Confederates after them denied (their messengers) before these.” (Ghaafir: 5)**

**[Q. 96] When did the disagreement and differing occur?**

[A. 96] Ibn ‘Abbaas (radiAllahu anhumaa) said, “Between Nuh and Aadam there were ten generations of people, all upon the true religion (of pure tawheed) and then the people differed,

**“And Allah sent prophets with glad tidings and warnings.” (al-Baqarah: 213)**

**[Q. 97] Who is the last (seal) of the prophets?**

[A. 97] The seal of the prophets is Muhammad ﷺ.

**[Q. 98] What is the proof for that?**

[A. 98] Allah, the Most High, said,

**“Muhammad is not the father of any of your men, but he is the Messenger of Allah and the last (seal) of the prophets.” (al-Ahzaab: 40)**

The Prophet ﷺ said, *“There will come after me thirty liars, each one of them claiming that he is a prophet, while I am the last (seal) of the prophets and there is no prophet after me.”*

And in the Saheeh, his ﷺ saying to Alee, *“Are you not pleased that you should be in the same position with relation to me as Haarun was in relation to Musaa, except that there is no prophet after me.”*

And in the hadeeth regarding ad-Dajjaal in his ﷺ saying, *“And I am the last (seal) of the prophets and there is no prophet after me.”*

**[Q. 99] What did Allah give only to our Prophet Muhammad ﷺ, and not to any of the other prophets?**

[A. 99] He ﷺ had many specific characteristics. Amongst them is his ﷺ being the last (seal) of the prophets as we have mentioned.

Amongst them is his ﷺ being chief of the Children of Aadam as He explained in His, the Most High's, saying

**“Those messengers, We preferred some of them to others; to some of them Allah spoke (directly); others He raised to degrees (of honour).” (al-Baqarah: 253)**

He ﷺ said, *“I am the chief of the Children of Aadam, and that is not a boast.”*<sup>14</sup>

Amongst them is his ﷺ being sent to all the people, the jinn and the mankind. He, the Most High, said,

**“O mankind, verily I am sent to you all as the Messenger of Allah.” (al-Aa'raaf: 158)**

He, the Most High, said,

**“And We have not sent you except as a giver of glad tidings and a warner to all mankind.” (Saba': 28)**

He ﷺ said, *“I have been given five which no one before me was given: I have been aided by terror (in the hearts of the enemies by which they are overwhelmed) from a distance (which one takes) one month to cover; the whole earth has been made a masjid and means of purification for me, so whenever and wherever the prayer comes upon someone from my ummah them let him pray; and the war spoils has been made lawful for me and it was not permissible for anyone before me; and I have been given the intercession; and*

*a prophet used to be sent only to his people, while I have been sent to all the people."*

He ﷺ said, "By Him in whose Hand is my soul, there is no one from this ummah, Jew or a Christian, who hears about me then dies without believing in what I have been sent with, except that he enters the Fire."

### [Q. 100] What are the miracles of the prophets?

[A. 100] Miracles are unusual occurrences, attached with a challenge which cannot be defeated. They can either be perceptible, witnessed by the sight and hearing, such as the she-camel coming out from the rock, the transformation of the staff into a snake, and the speech of inanimate objects, etc.

Or they can be miracles in meaning perceived by insight, such as the miracle of the Quran. And our Prophet ﷺ had been given all of that. And there is no miracle that was given to a prophet except that he ﷺ was granted greater than it. So, amongst the perceptible miracles were the splitting of the moon, the crying of the date- palm trunk, the flowing of water between his noble fingers, speaking of the (poisoned) lamb, and the glorification by the food <sup>21</sup> and other miracles which have been narrated in numerous authentic reports. And like the miracles of the other prophets, they ended with the prophets period of time ended and only their mention remains, except the everlasting miracles of this Quran, which do not come to an end and,

**"Falsehood cannot come to it from before it or behind it. (it is) sent down by the All-Wise, worthy of all Praise." (Fussilat: 42)**

### [Q. 101] What is the proof for the miraculous nature of the Quran?

[A. 101] The proof for this is the fact that it was revealed over a period of more than twenty years, challenging the most eloquent and clearest (in speech) of all mankind, saying,

**"Let them then produce a recital like unto it (the Quran) if they are truthful." (at-Tur: 34)**

**"Say, "Bring you then ten forged surahs (chapters) like unto it." (Hud: 13)**

**"Say, "Bring then a surah (chapter) like unto it." (Yunus: 38)**

So, they could not do it despite their severe keenness in refuting it with all possible means, even though the Quran's letters and words were from their own language which they would compete in and take pride in. Then their incapability of challenging its miraculous nature was declared therein,

**"Say, "If the mankind and the Jinn were together to produce the like of this Quran, they could not produce the like thereof, even if they helped one another." (al-**

Israa': 88)

He, ﷺ said, "There was not a prophet except that he was given miracles because of which people believed, but what I have been given, is revelation which Allah has revealed to me. So, I hope that my followers will outnumber the followers of the other prophets on the Day of Judgement."

And people have written from various aspects, about the miraculous nature of the Quran, from the viewpoint of its wordings, meanings, past and present reports of the unseen, but whatever they reached (from effort and analysis) is similar to what a sparrow takes with its beak from the ocean.

### \*\*\* BELIEF IN THE LAST DAY \*\*\*

#### [Q. 102] What is the proof for imaan in the Last Day?

[A. 102] Allah, the Most High, said,

**"Verily, those who hope not for their meeting with Us, but are pleased and satisfied with the life of the present world, and those who are heedless of Our aayaat. Those, their abode will be the Fire, because of what they used to earn."** (Yunus: 7-8)

He, the Most High, said,

**"Verily, that which you are promised is surely true. And verily, the Recompense is sure to happen."** (adh-Dhaariyaat: 5-6)

He, the Most High, said,

**"Verily, the Hour (Day of Judgement) is surely coming, there is no doubt about it."** (Ghaafir: 59)

And other similar verses.

#### [Q. 103] What is the meaning of imaan in the Last Day and what does it include?

[A. 103] It is to have firm affirmation that it will take place without any doubt, and to act upon the requirements of this. Included in imaan in the Last Day is imaan in the signs and portents of the Hour which will occur before the Last Day without any doubt; imaan in death and that which occurs after it from the trial and punishment of the grave or its blessings; the blowing of the horn; the coming out of all the creation from their graves; the terrors and gravities of the Standing on that Day; the details of the Gathering Place; the spreading out of the Records (of deeds); the setting of the Scales; the Bridge over Hell-Fire; the Pond; the Intercession; the Paradise and its blessings, the greatest of which is looking at the Face of Allah, the Mighty and Majestic; and the Hell-Fire and its punishment, the most severe of which is the inhabitants being screened from their Lord, the Mighty and Majestic.

**[Q. 104] Does anyone know when the Last Hour will be?**

[A. 104] The coming of the Hour is from the unseen matters, the knowledge of which Allah has hidden. He, the Most High, says,

**“Verily Allah, with Him (alone) is the knowledge of the Hour, He sends down the rain, and knows that which is in the wombs. No person knows what he will earn tomorrow, and no person knows in what land he will die. Verily Allah is All-Knower, All-Aware (of things).” (Luqmaan: 34)**

He, the Most High, says,

**“They ask you about the Hour (Day of Resurrection), “When will be its appointed time?” Say, “The knowledge thereof is with my Lord (alone). None can reveal its time but He. Heavy is its burden through the heavens and the earth. It shall not come upon you except all of a sudden.” They ask you as if you have a good knowledge of it. Say, “The knowledge thereof is with Allah (alone), but most of mankind know not.”” (al-Aa’raaf: 187-188)**

He, the Most High, says,

**“They ask you about the Hour, when will be its appointed time? You have no knowledge to say anything about it. To your Lord belongs (the knowledge of) the term thereof?” (an-Naazi’aat: 42-44)**

And when Jibreel said to the Prophet ﷺ, “So inform me about the Hour.” He ﷺ said, “*The one questioned has no more knowledge than the questioner.*” And he ﷺ mentioned its signs, and in another narration, “*The Hour is one of the five which no one except Allah, the Most High, knows.*”<sup>2</sup> And he recited the previous verse.

**[Q. 105] What are some examples of the signs of the Last Hour from the Book?**

[A. 105] His, the Most High's, saying,

**“Do they then wait for anything other than that the angels should come to them, or that your Lord should come, or that some of the signs of your Lord should come. The day that some of the signs of your Lord do come, no good will it do to a person to believe then, if he believed it not before, nor earned good through his Faith.” (al-An’aam: 158)**

His, the Most High's, saying,

**“And when the Word (of torment) is fulfilled against them, We shall bring out from the earth a beast for them, to speak to them because mankind believed not with certainty in Our aayaat.” (an-Naml: 82)**

His, the Most High's, saying,

**“Until, when Ya’jooj and Ma’jooj are let loose (from their barrier), and they swoop down from every mound. And the true promise (Day of Resurrection) shall draw near. Then (when mankind is resurrected from their graves), you shall see the eyes**

**of the disbelievers fixedly staring in horror. (They will say), "Woe to us! We were indeed heedless of this, nay, but we were dhaalimoon.""** (al-Ambiyaa: 96-97)

His, the Most High's, saying,  
**"Then wait you for the Day when the sky will bring forth a visible smoke."** (ad-Dukhaan: 10)

His, the Most High's, saying,  
**"O mankind! Fear your Lord and be dutiful to Him! Verily, the earthquake of the Hour is a terrible thing."** (al-Hajj: 1)

And many other verses.

#### **[Q. 106] What are some examples of the signs of the Last Hour from the Sunnah?**

[A. 106] Its examples are the narrations regarding the rising of the sun from the west, the (emergence of the) Beast, trials and tribulations such as the Dajjaal, the descent of Isaa, the emergence of Ya'jooj and Ma'jooj, the smoke, the wind which will take the souls of all the believers, the fire that will appear, and the eclipses. And other than that.

#### **[Q. 107] What is the proof for having faith in death?**

[A. 107] Allah the Most High, said,  
**"Say, The angel of death, who is set over you, will take your souls. Then you shall be brought to your Lord."** (as-Sajdah: 11)

He, the Most High, said,  
**"Everyone shall taste death. And only on the Day of Resurrection shall you be paid your wages in full."** (aal-Imraan: 185)

He, the Most High, said to His Prophet ﷺ,  
**"Verily you will die, and verily they (too) will die."** (az-Zumar: 30)

He, the Most High, said,  
**"And We granted not to any human being immortality before you, then if you die, would they live forever?"** (al-Ambiyaa: 34)

He, the Most High, said,  
**"Whatsoever is on it (the earth) will perish. And the Face of your Lord full of Majesty and Honour will remain forever."** (ar-Rahmaan: 26-27)

He, the Most High, said,  
**"Everything will perish save His Face."** (al-Qasas: 88)



He, the Most High, said,

**“And put your trust in the Ever-Living One who dies not.” (al-Furqaan: 58)**

And other such verses.

And there are many other narrations as well. And death is something that is witnessed by everyone such that no one is ignorant of it and there is no doubt or uncertainty in it, only stubbornness and pride (regarding it).

And only the sincere worshippers of Allah act in accordance to its requirements. And we believe that whoever dies through any cause or is killed, then this is his appointed term from which nothing could be decreased.

He, the Most High said,

**“Each runs its course for a term appointed.” (ar-Ra’d: 2)**

He, the Most High said,

**“So, when their appointed term comes, neither can they delay it nor can they advance it an hour (or a moment).” (al-Aa’raaf: 34)**

**[Q. 108] What is the proof for the trial and punishment of the grave and its blessing from the Book?**

[A. 108] Allah, the Most High, says,

**“No! It is but a word that he speaks; and behind them is barzakh (a barrier) until the Day when they will be resurrected.” (al-Mu’minoon: 100)**

He, the Most High said,

**“So Allah saved him from the evils that they plotted (against him), while an evil torment encompassed Fir’aun’s people. The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels), “Cause Fir’aun’s people to enter the severest torment!” (Ghaafir: 45-46)**

He, the Most High said,

**“Allah will keep firm those who believe, with the word that stands firm in this world and in the Hereafter.” (Ibraaheem: 27)**

He, the Most High said,

**“And if you could but see when the dhaalimoon (mushrikoon and wrong-doers) are in the agonies of death, while the angels are stretching forth their hands (saying), “Deliver your souls! This day you shall be recompensed with the torment of degradation because of what you used to utter against Allah other than the truth.” (al- An’aam: 93)**

He, the Most High said,

**“We shall punish them twice, and thereafter they shall be brought back to a great (horrible) torment.” (at- Tawbah: 101)**

And many other verses

**[Q. 109] What is the proof for that from the Sunnah?**

[A. 109] The number of authentic narrations regarding that reach the level of tawaatir.

Amongst them is the hadeeth of Anas that the Prophet ﷺ said, *“When the slave is laid in his grave and his companions leave (the burying place) and he even hears their foot steps, two angels come to him and make him sit and they ask him, “What did you used to say about this man, Muhammad?” As for the believer, then he will say, “I bear witness that he is the slave of Allah and His Messenger.” Then it will be said to him, “Look at your place in the Hell-Fire. Allah has replaced it with a place in Paradise.” So, he will see both of the two the places.”* And Qataadah said, *“It was mentioned to us that this grave is made spacious for him.”*, then he returned to the hadeeth, *“As for a hypocrite and disbeliever, then he will say, “I do not know, I used to say whatever the people said.” Then it will be said to him, “Neither did you know nor did you take the guidance by reciting the Quran.” Then he will be hit with an iron hammer, and he will give out a scream that will be heard by whatever approaches him except human beings and Jinns.”*

And the hadeeth of Abdullah bin Umar (radiAllahu anhumaa) that the Messenger of Allah ﷺ said, *“When anyone of you dies, he is shown his place both in the morning and in the evening. If he is one of the people of Paradise, he is shown his place in it, and if he is from the people of the Hell-Fire, he is shown his place therein. Then it is said to him, “This is your place until Allah resurrects you on the Day of Resurrection.”*

And the hadeeth of the two graves which contains the wording, *“Verily those two are being punished”*

And the hadeeth of Abu Ayoob who said, *“The Prophet ﷺ went out after sunset and heard a voice, so he said, “The Jews are being punished in the graves.”*

And the hadeeth of Asmaa (radiAllahu anhaa) that, *“The Prophet ﷺ stood to deliver a sermon and he mentioned the tribulation of the grave in which a man is put to trial. So when he mentioned that the Muslims began to cry.”*

And Aaishah (radiAllahu anhaa) said, *“I never saw the Messenger of Allah ﷺ pray a prayer except that he sought refuge from the punishment of the grave.”*

And in the story of the eclipse he ﷺ ordered them to seek refuge from the

punishment of the grave.

And all these narrations are in the Saheeh and we have mentioned around sixty narrations all from established routes from numerous Companions in our explanation of "Sulum", so refer to it.

**[Q. 110] What is the proof for the resurrection from the graves?**

[A. 110] The saying of Allah, the Most High,

**"O mankind! If you are in doubt about the resurrection, then verily We have created you from dust, then from a nuffah, then from a clot, then from a little lump of flesh, some formed and some unformed, that We may make (it) clear to you (i. e. to show you Our Power and Ability to do what We will). And We cause whom We will to remain in the wombs for an appointed term, then We bring you out as infants, then (give you growth) that you may reach age of full strength. And among you there is he who dies (young) and among you there is he who is brought back to the miserable old age, so that he knows nothing after having known. And you see the earth barren, but when We send down water (rain) on it, it is stirred (to life) and it swells and puts forth every lovely kind (of growth). That is because Allah, He is the Truth, and it is He who gives life to the dead, and it is He who is Able to do all things. And surely, the Hour is coming, there is no doubt about it; and certainly, Allah will resurrect those who are in the graves."** (al-Hajj: 5-7)

And His, the Most High's, saying,

**"And He it is who originates the creation, then He will repeat it (after it has been perished) and this is easier for Him."** (ar-Room: 27)

And His, the Most High's, saying,

**"As We began the first creation, We shall repeat it. (It is) a promise binding upon us. Truly, We shall do it."** (al-Ambiyaa: 104)

And His, the Most High's, saying,

**"And man (the disbeliever) says, "When I am dead, shall I then be raised up alive?" Does not man remember that We created him before, while he was nothing."** (Maryam: 66-67)

And His, the Most High's, saying,

**"Does not man see that We have created him from nuffah, yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation. He says, "Who will give life to these bones after they are rotten and have become dust?" Say, "He will give life to them who created them for the first time!"** (Yaa Seen: 77-79) and up to the end of the Surah.

And His, the Most High's, saying,

**"Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is Able to give life to the dead? Yes, He surely is**

**Able to do all things.” (al-Ahqaaf: 33)** up to the end of the surah.

And His, the Most High's, saying,

**“And among His signs (in this is), that you see the earth barren but when We send down water (rain) to it, it is stiffed to life and growth (of vegetations). Verily, He Who gives it life, surely, is Able to give life to the dead (on the Day of Resurrection). Indeed, He is Able to do all things.” (Fussilat: 39)**

And many times Allah sets forth the parable of His giving life to the earth such that it becomes enriched with plantation after its death through being dry, barren and lifeless.

And the Prophet ﷺ set forth a similar parable in the long hadeeth of al-Uqaylee wherein he said, *“And by the One who created you, He will not leave on the face of the earth, a place where someone who is murdered falls dead, nor a place where someone is buried, except that his grave will open up, until (the earth) brings together the pieces of his body starting from his head, so he will sit straight, your Lord will say to him, “What is the matter with you?” This is because (of his false claim that he would not be resurrected), (and it will be said to him, “How long were you in the grave?”) He will say, “My Lord yesterday and today.” As if he believes he had recently been alive with his family. So I said, “O Messenger of Allah, how will he gather us after the winds and wastage and wild animals have destroyed us?” He said, “I shall inform you of an example of that, from amongst the Bounties of Allah. When you see the earth dry with drought, you think it will never regain life, then Allah sends the rain and it takes only a few days before you will see all of it turn into a marshy area. And by the One who created you! He is more able to gather you than the water is able to bring back the plants of the earth to life. So you will emerge from the earth from your burial grounds.”*

#### **[Q. 111] What is the ruling regarding the one who denies the resurrection?**

[A. 111] He is a disbeliever in Allah, the Mighty and Majestic, His books and His messengers. Allah, the Most High, said,

**“And those who disbelieve say, “When we have become dust, we and our fathers, shall we really be brought forth (again)?” (an-Naml: 67)**

He, the Most High, said,

**“And if you wonder (at these mushrikoon who deny your message and have taken besides Allah others for worship who can neither harm nor benefit), then wondrous is their saying, “When we are dust, shall we indeed then be (raised) in a new creation?” They are those who disbelieved in their Lord! They are those who will have iron chains tying their hands to their necks. They will be dwellers of the Fire to abide therein.” (ar-Ra'd: 5)**

He, the Most High, said,

**“The disbelievers pretend that they will never be resurrected. Say, “Yes! By my Lord, you will certainly be resurrected, then you will be informed of (and recompensed for) what you did and that is easy for Allah.” (at-Taghaabun: 7)**

And in the two Saheeh's from Abu Hurayrah that the Prophet ﷺ said, “Allah, the Most High said, “The son of Aadam lies against Me, yet he has no right to do so, and he abuses Me, while he has no right to do so. As for his lie against Me, it is his saying that I will not recreate him as I Created him the first time; and to recreate him is easier for me than the first creation. As for his abusing Me it is his saying that Allah has begotten a son while I am the Self-Sufficient Master whom all creatures need. I beget not nor was I begotten and there is none like or comparable unto Me.”

**[Q. 112] What is the proof for the blowing of the Horn and how many times is it blown?**

[A. 112] Allah, the Most High, said, **“And the Horn will be blown, and all who are in the heavens and all who are on the earth will swoon away, except him whom Allah wills. Then it will be blown a second time, and behold they will be standing, looking on (waiting).” (az-Zumar: 68)**

So, in this verse He mentioned the two blowings, the first for the swooning and the second for the resurrection.

And He, the Most High, says,

**“And (remember) the Day on which the Horn will be blown and all who are in the heavens and all who are on the earth, will be terrified except him whom Allah will (exempt).” (an-Naml: 87)**

So, there are those who interpreted the terror in this verse to mean swooning, which is the first blowing mentioned in the verse of az-Zumar. This interpretation is supported by the narration of Muslim, which contains, “Then the Horn would be blown and no one would hear that but he would bend his neck to one side and raise it from the other side.” And he ﷺ continued, “And the first one to hear that the Horn would be the person who would be busy in setting right the tank meant for providing water to the camels. He would swoon and the other people would also swoon, then Allah would send rain which would be like dew (or shadow, the sub-narrator Shu'bah is in doubt) and there would grow out of it the bodies of the people. Then the second Horn would be blown and they would stand up and begin to look around.”

And those who interpreted the terror by other than swooning mentioned that it is a third blowing which precedes the first two blowings, and this is supported by the long hadeeth of the Horn, in which three blowings are mentioned: the blowing of terror, the blowing of swooning, and the blowing of raising before the Lord of the worlds.

**[Q. 113] What is the description of 'The Gathering' from the Book?**

[A. 113] There are numerous verses describing this aspect. Amongst them His, the Most High's, saying,

**"And truly you have come unto Us alone (without wealth, companions or anything else) as We created you the first time." (al-An'aam: 94)**

His, the Most High's, saying,

**"And we shall gather them all together so as to leave not one of them behind." (al-Kahf: 47)**

His, the Most High's, saying,

**"The Day We shall gather the muttaqoon unto the Most Gracious, like a delegation. And We shall drive the mujrimoon (mushrikoon and disbelievers) to Hell, in a thirsty state." (Maryam: 85-86)**

Allah the Almighty says,

**"And you (all) will be in three groups. So those on the right hand (i.e., those who will be given their records in their right hands), how (fortunate) will be those on the right hand! And those on the left hand (i.e., those who will be given their Record in their left hands), how (unfortunate) will be those on the left hand! And those foremost, will be foremost (in Paradise)." (al-Waaqi'ah: 7-10)**

His, the Most High's, saying,

**"On that Day mankind will follow strictly (the voice of) Allah's caller, no crookedness (that is without going to the right or left of that voice) will they show him. And all voices will be humbled for the Most Gracious and nothing shall you hear but the low voice of their footsteps." (TaaHaa: 108),** Meaning the movement of the feet to the Gathering place like the hoofs of camels.

His, the Most High's, saying,

**"And he whom Allah guides, he is led aright but he whom He sends astray, for such you will find no awliyaa (helpers and protectors), besides Him, and We shall gather them together on the Day of Resurrection on their faces." (al-Israa': 97)**

And there are many other verses.

**[Q. 114] What is its description from the Sunnah?**

[A. 114] The Prophet ﷺ said, *"The people will be assembled in three categories. (The first will be of) those will wish or hope for (Paradise), and will have fear of (punishment). (The second batch will be those who will gather) riding two on a camel or four on a camel or ten on a camel. (The third batch) the rest of the people will be urged to gather by the Fire which will accompany them at the time of their afternoon nap and stay with them where they will spend the night, and will be with them in the morning wherever they may be then, and will be with*



*them in the afternoon wherever they may be then."*

And from Anas ibn Maalik that a man said, "O Prophet of Allah, how will the disbeliever be gathered on his face?" He ﷺ said, *"Is the one who made him walk on two legs in the dunyaa not able to make him walk on his face on the Day of Resurrection."*

He ﷺ said, *"You will be gathered (on the Day of Judgment), bare footed, naked and uncircumcised."* He then recited, **"As We began the first creation, We shall repeat it. A Promise We have undertaken. Truly we shall do it. [al-Ambiyaa :104]"** He ﷺ added, *"The first to be clothed on the Day of Judgment will be Ibraaheem."*

Aaishah (radiAllahu anhaa) said about that, "O Messenger of Allah, will the male and the female be together (on that Day) looking at each another?" So, he said, *"The matter will be too serious for them to pay attention to that."*

#### **[Q. 115] What is the description of 'The Standing' from the Book?**

[A. 115] Allah, the Most High, says,

**"Consider not that Allah is unaware of that which the dhaalimoon (mushrikoon and wrong-doers) do, but He gives them respite up to a Day when the eyes will stare in horror. (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gazes turning not towards them and their hearts empty (from thinking because of extreme fear)." (Ibraaheem: 42-43)**

He, the Most High, said,

**"The Day that ar-Ruh and the angels will stand forth in rows, they will not speak except him whom the Most Gracious allows, and he will speak what is right." (an-Naba':38)**

He, the Most High, said,

**"And warn them of the Day that is drawing near (i. e. the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the dhaalimoon (mushrikoon and wrong-doers), who could be given heed to." (Ghaafir: 18)**

He, the Most High, said,

**"The angels and the Ruh (Jibreel) ascend to Him in a Day the measure whereof is fifty thousand years." (al-Ma'aarij: 4)**

He, the Most High, said,

**"We shall attend to you, O you two classes (Jinn and men)!" (ar-Rahmaan: 31)**



**[Q. 116] What is the description of 'The Standing' from the Sunnah?**

[A. 116] There are many narrations regarding this, amongst them that which is reported by Ibn Umar from the Prophet ﷺ regarding the verse, "The Day when (all) mankind will stand before the Lord of the 'aalameen?" (al-Mutaffifeen: 6) that he ﷺ said, *"One of them stands in his sweat (and it covers him) to half of his ears."*

And the hadeeth of Abu Hurayrah that the Messenger of Allah ﷺ said, *"The people will sweat on the Day of Judgement such that their sweat goes into the earth seventy cubits and it will cover them until it reaches their ears."*

And these are in the Saheeh and there are other narrations.

**[Q. 117] What is the description of 'The Display and Reckoning' from the Book?**

[A. 117] He, the Most High, said,  
**"That Day shall you be brought to Judgement, not a secret of you will be hidden."**  
**(al-Haaqqah: 18)**

He, the Most High, said,  
**"And they will be set before your Lord in rows, (and Allah will say), "Now indeed, you have come to Us as We created you the first time." (al-Kahf: 48)**

He, the Most High, said,  
**"And (remember) the Day when We shall gather out of every nation a troop of those who denied Our aayaat and (then) they (all) shall be set in array. Till, when they come, (before their Lord at the place of reckoning), He will say, "Did you deny My aayaat, whereas you comprehended them not by knowledge (of their truth or falsehood), or what (else) was it that you used to do?" And the Word (of torment) will be fulfilled against them, because they have done wrong, and they will be unable to speak." (an-Naml: 83-85)**

He, the Most High, said,  
**"That Day mankind will proceed in scattered groups that they may be shown their deeds. So, whosoever does good equal to the weight of an atom (or a small ant) shall see it. And whosoever does evil equal to the weight of an atom (or a small ant) shall see it." (az-Zalzalah: 6-8)**

He, the Most High, said,  
**"So, by your Lord, We shall certainly call all of them to account. For all that they used to do." (al-Hijr: 92-93)**

He, the Most High, said,  
**"But stop them, verily they are to be questioned." (as-Saffat: 24)**

And there are many other verses.

**[Q. 118] What is the description of 'The Display and Reckoning' from the Sunnah?**

[A. 118] There are many narrations regarding it. Amongst them is his ﷺ saying, "Whoever will be called to account (about his deeds on the Day of Resurrection) will surely be punished." Aa ishaah (radiAllahu anhaa) said, "Doesn't Allah, the Most High, say, 'He surely will receive an easy reckoning. (al-Inshiqaaq: 8)'" He ﷺ replied, "That is the presentation and display of one's account."

And he ﷺ said, "The disbeliever will be brought on the Day of Judgement and it will be said to him, 'If you had an earthfull of gold, would you give it as a ransom to free yourself (i.e., save yourself from this Fire)?' He will say, 'Yes.' Then it will be said to him, 'I asked you for something easier (or less) than that, while you were in the backbone of Aadam, that you should not associate partners with me, but you refused and worshipped others besides me.'"

He ﷺ said, "There is not of you except that his Lord will speak to him and there will be no interpreter between him and Allah. Then he will look to his right and he will see nothing but his deeds, so he will look to his left and see nothing but his what he has sent forth. Then he will look in front of him and see the Hell-Fire devouring his face. So, let each one of you save himself from the Hell-Fire even by giving half a date (in charity) or even by a good word (to your Muslim brother).

And he ﷺ said, "One of you will come close to his Lord till He will shelter him in His Screen and say, 'Did you commit such and such sin?' He will say, 'Yes.' Then Allah will say, 'Did you commit such and such sin?' He will say, 'Yes.' So Allah will make him confess (all his sins) and He will say, 'I screened them (your sins) for you in the world, and today I forgive them for you.'"

And there are many other narrations.

**[Q. 119] What is the description of 'The Opening of the Scrolls' from the Book?**

[A. 119] Allah, the Most High, said,  
**"And We have fastened every man's deeds to his neck, and on the Day of Resurrection, We shall bring out for him a book which he will find wide open. (It will be said to him), 'Read your book. You yourself are sufficient as a reckoner against you this Day.' (al-Israa': 13-14)**

He, the Most High, said,  
**"And when the (written) pages (deeds) are laid open." (at-Takweer: 10)**

He, the Most High, said,

**“And the book (one’s record) will be placed (in the right hand for a believer in the Oneness of Allah, and in the left hand for a disbeliever in the Oneness of Allah), and you all see the mujrimun, fearful of that which is (recorded) herein. They will say, “Woe to us! What sort of book is this that leaves neither a small thing nor a big thing, but has recorded it with numbers!” And they will find all that they did, placed before them, and your Lord treats no one with injustice.” (al-Kahf: 49)**

He, the Most High, said,

**“Then as for him who will be given his record in his right hand will say, “Here! Read my record! Surely, I did believe that I shall meet my Account!” So he shall be in a life, well-pleasing. In a lofty Paradise. The fruits in bunches whereof will be low and near at hand. Eat and drink at ease for that which you have sent on before you in days past! But as for him who will be given his Record in his left hand, will say, “I wish that I had not been given my Record! And that I had never known, how my Account is? I wish, would that it had been my end (death)! My wealth has not availed me. My power and arguments (to defend myself) have gone from me!” (It will be said), “Seize him and fetter him. Then throw him in the blazing Fire. Then fasten him with a chain whereof the length is seventy cubits!” Verily, He used not to believe in Allah, the Most Great. And urged not on the feeding of al-miskeen (the poor). So, no friend has he here this Day. Nor any food except filth from the washing of wounds. None will eat except the Khaati’oon (sinners, disbelievers, mushrikoon, etc.).” (al-Haaqqah: 19-37)**

He, the Most High, said,

**“Then as for him who will be given his record in his right hand.” (al-Inshiqaaq: 7)**

He, the Most High, said,

**“But whosoever is given his record behind his back.” (al-Inshiqaaq: 10)**

This indicates that whoever is given his record in his right hand, has it given to him from the front and whosoever is given it in his left hand, has it given to him behind his back. And refuge is sought with Allah, the Mighty and Majestic.

### **[Q. 120] What are proofs for that from the Sunnah?**

[A. 120] There are many narrations regarding this, amongst them his ﷺ saying, “The believer will come close to His Lord Who will screen him from the people, and he will affirm his sins and it will be said to him, “Did you commit such a sin?” He will reply, “Yes.” Then Allah will say, “Acknowledge it again.” Then He will say, “I screened your sins in the world and today I forgive them for you.” Then the record of his good deeds will be folded up. As for the others or the disbelievers, it (their evil acts) will be announced publicly before the witnesses, “These are the ones who lied against their Lord. (Hud:11)””

Aaishah (radiAllahu anhaa) said, "I said, O Messenger of Allah, will the lover remember his beloved on the Day of Judgment?" He ﷺ replied, "O Aaishah! Not in three cases, at the Scale, until one knows whether it is heavy or light; at the examination of the Scrolls, either he is given it in his right, or in his left hand; and when the necks of the Fire come out."

The hadeeth is reported in full by Ahmad and Abu Dawood and there are many other narrations.

### **[Q. 121] What is the proof for the Scales and what is the description of the weighing from the Book?**

[A. 121] Allah, the Most High, says,

**"And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account."** (al-Ambiyaa: 47)

Allah, the Most High, says,

**"And the weighing on that Day will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful. And as for those whose scale will be light, they are those who will lose their own selves (by entering the Hell-Fire) because they denied and rejected Our aayaat."** (al-Aa'raaf: 8-9)

And He, the Most High, said regarding the disbelievers,

**"And on the Day of Resurrection, We shall assign no weight for them."** (al-Kahf: 105)

And there are many other verses.

### **[Q. 122] What is the proof for the Scales and what is the description of the weighing from the Sunnah?**

[A. 122] There are many narrations concerning this issue. Amongst them is the hadeeth of the Card<sup>1</sup> which contains the two testifications on it, and that it outweighs ninety-nine scrolls of evil deeds, each scroll as far as they can see.

Amongst them his ﷺ saying regarding Ibn Mas'ood, "Are you amazed by the thinness of his shins? By the One in whose Hand is my soul, they are more weighty on the Scales than (Mount) Uhud."

He ﷺ said, "On the Day of Judgment, a large fatman will be brought, and in the Sight of Allah, he will not weigh what equals a wing of a mosquito."

He ﷺ said, "Read, **"And on the Day of Resurrection, We shall not assign them any weight. (al-Kahf: 106)"**

And there are many other narrations.

**[Q. 123] What is the proof for the existence of the Bridge (over Hell-Fire) from the Book?**

[A. 123] Allah, the Mighty and Majestic, said,  
**"There is not one of you but will pass over it (Hell-Fire), this is with your Lord a Decree which must be accomplished. Then We shall save those who used to fear Allah and were dutiful to Him, and We shall leave the dhaalimoon, therein (humbled) to their knees (in the Hell- Fire)." (Maryam: 71-72)**

And He, the Most High, said,  
**"On the Day you shall see the believing men and the believing women, their light running forward before them and by their right hands." (al-Hadeed: 12)**

**[Q. 124] What is the proof for the existence of the Bridge (over Hell-Fire) from the Sunnah?**

[A. 124] There are many narrations regarding this. Amongst them his ﷺ saying in the hadeeth of the intercession, *"Then a Bridge will be brought and laid across Hell-Fire. We asked, "O Messenger of Allah what is the Bridge." He said, "It is a slippery (bridge) on which there are clamps, and (hooks like) a thorny seed that is wide at one side and narrow at the other, and has thorns with bent ends; such a thorny seed is found in Najd and is called as-Sadaan. Some of the believers will cross (it) as quick as lightning, or as fast as strong wind, or fast horses, or she-camels. So some will be safe without any harm and some will be safe after receiving some scratches and some will fall down into Hell-Fire, and the last person will cross as if being dragged over the Bridge."*

The hadeeth is in the Saheeh and Abu Saeed al-Khudree said, "It has reached me that the Bridge is thinner than a hair and sharper than a sword."

**[Q. 125] What is the proof for the retaliation (Qisaas) from the Book?**

[A. 125] Allah, the Most High said,  
**"Surely! Allah wrongs not even of the weight of an atom (or a small ant), but if there is any good (done), He doubles it, and gives from Him a great reward." (an-Nisaa': 40)**

He, the Most High, said,  
**"This Day shall every person be recompensed for what he earned. This Day**

no injustice (shall be done to anybody). Truly Allah is Swift in reckoning. And warn them of the Day that is drawing near (i.e., the Day of Resurrection), when the hearts will be choking the throats, and they can neither return them (hearts) to their chests nor can they throw them out. There will be no friend, nor an intercessor for the dhaalimoon, who could be given heed to. Allah knows the fraud of the eyes, and all that the breasts conceal. And Allah judges with truth..." (Ghaafir: 17-19)

He, the Most High, said,

**"And it will be judged between them with truth, and they will not be wronged."** (az-Zumar: 69)

### **[Q. 126] What is the proof for the retaliation (Qisaas) from the Sunnah?**

[A. 126] There are many narrations regarding it. Amongst them his ﷺ saying, *"The first cases to be decided among the people (on the Day of Resurrection) will be those of blood-shed."*

And his ﷺ saying, *"Whoever has oppressed another person then he should seek forgiveness from him today. For verily, there will be no deenaar nor dirham on that Day (to compensate for wrong deeds). Instead, his good deeds will be taken for the other person, and if he does not have good deeds then he takes the bad deeds of the other person and they are taken away from him."*

And his ﷺ saying, *"When the believers pass safely over (the Bridge across) Hell-Fire, they will be stopped at a bridge in between Hell-Fire and Paradise where they will retaliate upon each other for the injustices done amongst them in the world, and when they get purified of all their sins, they will be admitted into Paradise."*

And all the above narrations are found in the Saheeh and there are many other narrations.

### **[Q. 127] What is the proof for the existence of the Hawd (the Pond) from the Book?**

[A. 127] Allah, the Mighty and Majestic, said to His Prophet Muhammad ﷺ, **"Verily, We have granted you al-Kawthar (a river in Paradise)."** (al-Kawthar: 1)

### **[Q. 128] What is the proof for the existence of the Hawd (the Pond) from the Sunnah?**

[A. 128] There are many narrations regarding this which reach the level of mutawaatir. Amongst them his ﷺ saying, *"I am your predecessor at the Hawd."*

And his ﷺ saying, *"I will pave the way for you as your predecessor and will be a*

witness over you and by Allah, I am looking at my Fount (Kawthar) just now..."

And his ﷺ saying, "My Hawd is (so large that it takes) a month's journey to cross it. Its drink is whiter than milk, and its fragrance is more pleasant than musk, and its drinking cups are (as numerous) as the (number of) stars in the sky. Whoever drinks from it will never be thirsty again."

And his ﷺ saying, "I saw a river (in Paradise) on the two banks of which there were tents made of hollow pearls. I asked, "What is this O Jibreel?" He replied, "That is the Kawthar..."

### [Q. 129] What is the proof for belief in the existence of Paradise and Hell-Fire?

[A. 129] The saying of Allah, the Most High, **"Then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers. And give glad tidings to those who believe and do righteous good deeds, that for them will be Gardens under which rivers flow (Paradise)."** (al-Baqarah: 24-25)

And other verses which cannot be enumerated.

And in the Saheeh from the supplication of the Prophet ﷺ in the night prayer, "And all Praises are for You, You are the truth, and Your promise is truth and the meeting with You is truth, and Your Speech is truth, and the Paradise is truth and the Hell-Fire is truth, and the prophets are truth, and Muhammad ﷺ is truth and the Hour is truth..."

And his ﷺ saying, "Whoever testifies that none has the right to be worshipped except Allah alone, having no partner, and that Muhammad is His slave and Messenger, and that 'Isaa is a slave of Allah and His Messenger and His Word which He pronounced unto Maryam and a soul from Him (i.e., a soul from the souls He created), and that Paradise is true and the Hell-Fire is true, then Allah will admit him to Paradise in accordance with his deeds."

### [Q. 130] What does imaan in Paradise and Hell-Fire mean?

[A. 130] It is to have firm affirmation in their existence, and that they are currently in existence, and that they are everlasting by the Will of Allah, and they will never end. This also includes belief in the blessings of Paradise and in the torment of Hell-Fire.

### [Q. 131] What is the proof that they are currently existing?

[A. 131] Allah, the Mighty and Majestic, has informed us that they are already prepared, so, He said regarding Paradise,



**“Prepared for the righteous.” (aal-Imraan: 133),**

and He said regarding the Hell-Fire,

**“Prepared for the disbelievers.” (aal-Imraan: 131)**

And He informed us that He caused Aadam and his wife to dwell in Paradise before they ate from the tree. He, the Most High, also informed us that the disbelievers are exposed to the Hell-Fire every morning and evening.

And the Prophet ﷺ said, *“I came up to Paradise and saw that the majority of the people who entered it were the poor. And I came up to Hell-Fire and saw that the majority of the people who entered it were women.”*

And there has preceded during the discussion the trial and punishment of the grave, *“When one of you dies, he is shown his place (either in Paradise or Hell-Fire).”*

And the Prophet ﷺ said, *“Rush to perform the prayer, for verily the severity of the heat is from the raging of Hell-Fire.”*

And the Prophet ﷺ said, *“The Hell-Fire complained to its Lord, the Mighty and Majestic, saying that some of its parts were consuming others. So He permitted it to take two breaths, one in the winter and one in the summer. The breath in the summer is at the time when you feel the severest heat and the breath in the winter is the time when you feel the severest cold.”*

And the Prophet ﷺ said, *“Fever is from the rage of the Hell-Fire, so cool it with water.”*

And the Prophet ﷺ said, *“When Allah created Paradise and Hell-Fire, He sent Jibreel to Paradise saying, “Go and have a look at it.”*

And they were presented to him ﷺ during his standing in the prayer of the solar eclipse, and also during the night journey. And there are numerous narrations about this topic.

### **[Q. 132] What is the proof that their existence is eternal, without end?**

[A. 132] Allah, the Most High, said regarding Paradise,

**“To dwell therein forever. That is the supreme success.” (at-Tawbah: 100 & at-Taghaabun: 9)**

He, the Most High, said,

**“Nor shall they (ever) be asked to leave it.” (al-Hijr: 48)**

He, the Most High, said,

**“A gift without an end.” (Hud: 108)**

He, the Most High, said,

**“Whose supply is not cut off (by change of season), nor are they out of reach.” (al-Waaqi’ah: 33)**

He, the Most High, said,

**“Verily, this is Our Provision which will never finish.” (Saad: 54)**

He, the Most High, said,

**“Verily, the muttaqoon, will be in place of Security (Paradise). Among Gardens and Springs, dressed in fine silk and (also) in thick silk, facing each other. So (it will be). And We shall marry them to Hur (fair females) with wide, lovely eyes. They will call therein for every kind of fruit in peace and security. They will never taste death therein except the first death (of this world), and He will save them from the torment of the blazing Fire.” (ad-Dukhaan: 51-56)**

And there are many other verses. So, He, the Most High, mentioned its eternity and the eternity of the life of its inhabitants, and that fact that it never ceases and they never leave it.

And regarding the Hell-Fire, He, the Most High, said,

**“Except the way of Hell, to dwell therein forever.” (an-Nisaa’: 169)**

He, the Most High, said,

**“Verily, Allah has cursed the disbelievers, and has prepared for them a flaming Fire. Wherein they will abide forever, and they will find neither a wali (a protector) nor a helper”. (al-Ahzaab: 64-65)**

He, the Most High, said,

**“And whosoever disobeys Allah and His Messenger, then verily, for him is the Fire of Hell, he shall dwell therein forever.” (al-Jinn:23)**

He, the Most High, said,

**“And they will never get out of the Fire.” (al-Baqarah: 167)**

He, the Most High, said,

**“The torment will not be lightened for them, and they will be plunged into destruction with deep regrets, sorrows and in despair therein.” (az-Zukhruf: 75)**

He, the Most High, said,

**“Neither will it have a complete killing effect on them so that they die, nor shall its torment be lightened for them.” (Faafir: 36)**

He, the Most High, said,

**“Verily whoever comes to his Lord as a mujrim (criminal, mushrik, sinner, disbeliever), then surely, for him is Hell-Fire, wherein he will neither die nor live.” (Taa Haa: 74)**

And there are many other verses.

So, He, the Most High, informed us in these and other similar verses that the inhabitants of Hell-Fire are those who deserve it; it was created for them and they were created for it, and they will reside therein forever. So, He, the Most High, negated them ever leaving it with His saying, **“And they will never get out of the Fire.”** And He negated the ending of the punishment for them with His saying, **“(The torment) will not be lightened for them.”** And He, negated their destruction in the Hell-Fire, with His saying, **“Wherein he will neither die nor live.”**

And the Prophet ﷺ said, *“As for the inhabitants of the Hell-Fire, then they are doomed to it, then they do not die therein nor do they live.”*

And he ﷺ said, *“When the inhabitants of Paradise have entered Paradise, and the inhabitants of Hell-Fire have entered Hell-Fire, death will be brought and placed between Paradise and Hell-Fire and then it will be slaughtered and a caller will call out, “O inhabitants of Paradise, there is no death for you, O inhabitants of the Hell-Fire, there is no death for you.” So the inhabitants of Paradise will increase in happiness and the inhabitants of the Hell-Fire will increase in sadness.”* And in another wording, *“Each one eternal in his abode.”* And in another wording, *“Then the Prophet ﷺ recited,*

**“Warn them, this Day of dismay, and when their affairs would be decided and they would be unmindful and they believe not. (Maryam: 39)”**

And these wordings occur in the Saheeh and there are many other narrations alongside the one we have mentioned.

### **[Q. 133] What is the proof that the believers will see their Lord, the Blessed and the Most High, in the Hereafter?**

[A. 133] Allah, the Most High, said,

**“Some faces that Day shall be naadirah (shining and radiant). Looking at their Lord.” (al- Qiyaamah: 22-23)**

And He, the Most High, said,

**“For those who have done good is the best (reward, i.e., Paradise) and even more (i.e., having the honour of glancing at the Countenance of Allah, the Almighty).” (Yunus: 26)**

Allah, the Almighty, says regarding the disbelievers,

**“Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day.” (al-Mutaffifeen: 15)**

Thus, He veiled his enemies from looking at Him and did not veil Himself from his

awliyaa.

And in the al-Bukhaaree and Muslim, from Jareer bin Abdullaah, "We were sitting with the Messenger of Allah ﷺ when he looked at the moon of the fourteenth night (full moon) and said, *"Verily you will see your Lord with your eyes, as you see this (moon) and you will have no trouble in seeing Him. So if you can avoid missing the prayer before sun-rise (Fajr) and the prayer before sunset ('Asr), you should do so."*

And his ﷺ saying, "As you see *this moon*" is by way of likening the act of clearly seeing the moon to clearly seeing Allah, not that the moon is like Allah. Just as his saying in the hadeeth regarding Allah speaking with revelation, "The angels beat with their wings in submission to His Speech, as if it is (the Speech) like that of a chain being dragged over a rock." And this is by way of likening the act of hearing Allah to the act of hearing a chain being dragged over a rock, and not that Allah's Speech is like a chain being dragged over a rock. Far removed is Allah from being resembled in His Essence or His Attributes with anything from His creation, and His Prophet ﷺ purified Him from the possibility of His Speech resembling anything. And he ﷺ is the most knowledgeable of the creation regarding Allah, the Most High.

And in the hadeeth of Suhayb reported by Muslim, *"So then the veil will be removed and they will not have been given anything more beloved to them than to look at the Face of their Lord, the Mighty and Majestic."*

And there are many clear authentic narrations regarding this topic, and we have mentioned forty-five narrations in the Sharh of "Sullam al-Wusool" from over thirty Companions. So whoever rejects that has denied the Book and that which Allah sent His Messengers with, and he is among those about whom Allah has said,

**"Nay! Surely they (evil-doers) will be veiled from seeing their Lord that Day." (al-Mutaffifeen: 15)**

We ask Allah, the Most High, for forgiveness and pardon and to grant us a glance at His Face. Ameen!

**[Q. 134] What is the proof for imaan in the Intercession? From whom does He accept Intercession? Who will it be for? And when will it occur?**

[A. 134] Allah, the Mighty and Majestic, has affirmed the Intercession in many places in His Book, and mentioned the strict conditions that accompany it. He, the Most High, informed us that it belongs to Him and no one else owns anything of it. He, the Most High, said,

**"Say, "To Allah belongs all intercession." (az-Zumar: 44)**

As for when it will occur, then He, the Mighty and Majestic, informed us that it

will only occur after His permission, as He, the Most High, said,

**“Who is he that can intercede with Him except with His permission?” (al-Baqarah: 255)**

**“No intercessor (can plead with Him) except after His Leave.” (Yunus: 3)**

**“And there are many angels in the heavens, whose intercession will avail nothing except after Allah has given leave for whom He wills and is pleased with.” (an-Najm: 26)**

**“Intercession with Him profits not except for him whom He permits.” (Saba’: 23)**

As for the one from whom He accepts Intercession, then just as He has mentioned that it only occurs after His permission, He also informed us that He will only permit it to His chosen awliyaa whom He is pleased with. As, He, the Most High said, **“They will not speak except him whom the Most Gracious (Allah) allows, and he will speak what is right.” (an-Naba’: 38)**

And He said,

**“None shall have the power of intercession, but such a one as has received permission from the Most Gracious.” (Maryam: 87)**

As for the one who it will be for, then He has informed us that it will only be granted for the one He is Pleased with, as He, the Most High, said,

**“And they cannot intercede except for him with whom He is pleased.” (al-Ambiyaa: 28)**

**“On that Day no intercession shall avail, except the one for whom the Most Gracious has given permission and whose word is acceptable to Him.” (TaaHaa: 109)**

And He, the One far removed from all imperfections, is only pleased with the people of tawheed and sincerity. As for other than them, then He, the Most High, said,

**“There will be no friend, nor an intercessor for the dhaalimoon (mushrikeen and wrong-doers), who could be given heed to.” (Ghaafir: 18)**

And He, the Most High, said,

**“Now we have no intercessors, nor a close friend (to help us).” (ash-Shu’araa: 100-101)**

And He, the Most High, said,

**“So no intercession of intercessors will be of any use to them.” (al-Muddaththir: 48)**

And he ﷺ informed us that he has been given the right of Intercession, then he mentioned that he will come and prostrate under the Throne and Praise his Lord

with praises which Allah will teach him and the Intercession will not begin until it is said, *"Raise your head, raise your head and speak, for you will be heard, and ask, for you will be granted (your request), and intercede, for your intercession will be accepted."*

The he ﷺ has informed us that he will intercede for the disobedient amongst the people of tawheed more than once, rather he ﷺ said, *"Then a certain limit of people will be set for me and I will enter them into Paradise."* Then he ﷺ will return and prostrate, as before, and a certain limit of people to be entered into Paradise will be set up, until the end of the hadeeth on Intercession.

And Abu Hurayrah said to him, "Who is the most fortunate person to gain you Intercession?" He ﷺ replied, *"The one who said, 'There is no deity worthy of worship except Allah' sincerely from his heart."*

**[Q. 135] How many types of Intercession are there, and which is the greatest one?**

[A. 135] The greatest one is: The Great Intercession during the 'Standing' on the Day of Judgment when Allah, the Most High, will come to judge between His slaves. This intercession is particular for our Prophet Muhammad ﷺ and it is the 'Station of Praise' which Allah, the Mighty and Majestic, has promised him, as He, the Most High, said,

**"It may be that your Lord will raise you to Maqaam Mahmood (a station of praise and glory, i.e., the honour of Intercession on the Day of Resurrection)." (al-Israa: 79)**

And that is when the Standing has become difficult and long for them, and the fear and worry has become severe, and the sweat has bridled them, they will request for the intercession (from the prophets) for Allah to judge between them. So, they will come to Aadam, then Nuh, then Ibraaheem, then Musaa, then Isaa bin Maryam and all of whom will say, "O my soul, O my soul." Then they will finally come to our Prophet Muhammad ﷺ, so he will say, *"I am fit for this undertaking."* As has been reported in detail in the two Saheehs and other than them.

The second is the Intercession for the request to open the gate of Paradise. And the first to request to open its gate will be our Prophet Muhammad ﷺ, and the first nation to enter it will be his.

The third is the Intercession for the benefit of some people who were ordered to be admitted into Hell-Fire, not to enter it.

The fourth is the Intercession for people of tawheed who have entered the Hell-Fire to be brought out from it. So, they will be brought out and they would have been burnt and become coals, so they will be thrown in the River of Life, and they will re-grow and revive like a grain that grows near the bank of a stream.

The fifth is the Intercession to raise the ranks of a group of people from the inhabitants of Paradise.

These three (the third, fourth and fifth) are not particular to our Prophet ﷺ, however he has precedence in them before other prophets, angels, awliyaa and children who die in their childhood. Then Allah will bring out of the Hell-Fire, by His Mercy, groups of people without any Intercession, and their number cannot be enumerated except by Allah, and then He will enter them into Paradise.

The sixth is the Intercession for the lightening of punishment for some of the disbelievers. And this type of intercession is particular to our Prophet Muhammad ﷺ for his uncle Abu Taalib, as is reported by Muslim and others.

And more people will be thrown in to the Hell-Fire and it will say, "Is there more?", until the Lord of Honour will place His Foot over it and its parts will draw closer to each other and it will say, "Enough! Enough! By Your Honour." And there will be enough space in Paradise until Allah creates anew creation and makes them accommodate that space in Paradise.

And there are many texts regarding these issues so whoever wishes to refer to them will find them in the Book and Sunnah.

**[Q. 136] Will a person enter Paradise or be saved from the Hell-Fire solely because of his deeds?**

[A. 136] The Messenger of Allah ﷺ said, "Try to perfect your deeds, and if you fail to perfect them, try to do as much as you can and know that none of you will enter Paradise solely because of his deeds." They said, "O Messenger of Allah, not even you?" He replied, "Not even me, unless Allah showers His Mercy and Bounty upon me."

And in another narration, "Try to perfect your deeds, and if you fail to perfect them, try to do as much as you can, and be happy, for none of you will enter Paradise solely because of his deeds." They said, "O Messenger of Allah, not even you?" He replied, "Not even me, unless Allah showers His Mercy upon me. And know that the deed most loved by Allah is that which is done constantly, even if it is small."

**[Q. 137] How do we reconcile between the above narration and between His, the Most High's, saying, "And it will be cried out to them, "This is the Paradise which you have inherited for what you used to do."'" (al-Aa'raaf: 43)?**

[A. 137] There is no contradiction between them, and all praise is due to Allah. This is because the letter "baa" mentioned in the verse means that good



deeds are a cause for entering Paradise, which cannot be achieved except through those good deeds.

And what is negated in the hadeeth is the letter "baa" to mean that the deeds are not just a cause for entering Paradise but a price and an exchange for it. For if the slave lived the whole period of life of the world, fasting during the day, standing in prayer during the whole night, and avoiding all kinds of sins, then his deeds would not equal one-tenth of the smallest, inward or outward, blessing of Allah. So how can it be a price or an exchange for entering Paradise?

**"My Lord! Forgive and have mercy, for You are the Best of those who show mercy!" (al- Mu'minoon: 118)**

**\*\*\* BELIEF IN THE DIVINE DECREE; GOOD AND BAD \*\*\***

**[Q. 138] What is the proof for imaan in Qadr (divine decree)?**

[A. 138] Allah, the Most High, said,

**"And the Command of Allah is a decree determined." (al-Ahzaab: 38)**

He, the Most High, said,

**"That Allah might accomplish a matter already ordained (in His Knowledge)." (al-Anfaal: 42-44)**

He, the Most High, said,

**"And Allah's Command must be fulfilled." (al-Ahzaab: 37)**

He, the Most High, said,

**"No calamity befalls, but by the Leave (i.e., decision and Qadar (divine pre-ordainments)) of Allah, and whosoever believes in Allah, He guides his heart." (al- Taghaabun: 11)**

He, the Most High, said,

**"And what you suffered (of the disaster) on the day (of the battle of Uhud when) the two armies met, was by the leave of Allah." (aal-Imraan: 166)**

He, the Most High, said, **"Who when afflicted with calamity, say, "Truly! To Allah we belong and truly, to Him we shall return." They are those on whom are the praises from their Lord, and (they are those who) receive His Mercy, and it is they who are the guided ones." (al-Baqarah: 156-157)**

And as has already preceded in the hadeeth of Jibreel, *"And you believe in the divine decree, its good and bad."*

And he ﷺ said, *"And know that which has befallen you was never going to miss you, and that which has missed you was never going to befall you."* <sup>32</sup>

And he ﷺ said, *"And if something befalls you then do not say, "If only I had done that then such and such would have happened." rather say, "It is the decree of*

Allah and He does whatever He Wills." 33

And he ﷺ said, "Everything occurs by decree even incapacity and capability." 34

And there are many other narrations.

### [Q. 139] How many levels of imaan in Qadr are there?

[A. 139] Imaan in Qadr has four levels:

The first level is to have imaan in the Knowledge of Allah; which encompasses everything. Not even the like of a weight of an atom in the heavens or the earth escapes His Knowledge. And He, the Most High, knew about all His creation before He created them. He knew their provision, appointed terms, their speech and actions, all their doings, their secrets and that which they declare openly, and those amongst them from the people of Paradise and those from the people of the Hell-Fire.

The second level is to have imaan in the Pre-recording of all that; and that He, the Most High, wrote all that will exist or take place. And this includes having imaan in the 'Lawh al-Mahfoodh' (the Preserved Tablet).

The third level is to have imaan in His Penetrative Will, and His Comprehensive Omnipotence; and that they both necessitate each other with regard to what has occurred and what will occur. But they do not necessitate each other with regard to what has not happened and what will not be. So that which Allah Wishes occurs by His Omnipotence, and whatever Allah, the Most High, does not wish does not occur, solely because Allah does not Wish it, and not due to lack of ability on Allah's part, far removed is He from that, the Mighty and Majestic. **"Allah is not such that anything in the heavens or in the earth escapes Him. Verily, He is All-Knowing, All-Omnipotent."** (Faatir: 44)

The fourth level is to have imaan that Allah is the Creator of everything, and that there is not an atom in the heavens nor in the earth, nor that which is between them, except that Allah Created it. And He is the Creator of their doings, far removed is He from all imperfections, and there is no Creator other than Him and no Lord except Him.

### [Q. 140] What is the proof for imaan in the first level i.e., the Knowledge?

[A. 140] Allah, the Most High, said,

**"He is Allah beside whom La Ilaaha Illaa Huwa (none has the right to be worshipped in truth but He) the All-Knower of the unseen and the seen."** (al-Hashr: 22)

He, the Most High, said,

**“And that Allah surrounds all things in (His) Knowledge.” (at-Talaaq: 12)**

He, the Most High, said,

**“The All-Knower of the unseen, it will come to you; not even the weight of an atom or less than that or greater escapes His Knowledge in the heavens or in the earth.” (Saba’: 3)**

He, the Most High, said,

**“And with Him are the keys of the ghayb (all that is hidden), none knows them but He. And He knows whatever there is in the land and in the sea; not a leaf falls, but He knows it. There is not a grain in the darkness of the earth nor anything fresh or dry, but is written in a Clear Record.” (al- An’aam: 59)**

He, the Most High, said,

**“Allah Knows best with whom to place His Message.” (al-An’aam: 124)**

He, the Most High, said,

**“Truly, your Lord Knows best who has gone astray from His Path, and He is the best aware of those who are guided.” (an-Nahl: 125 & al-Qalam: 7)**

He, the Most High, said,

**“Does not Allah Know best those who are grateful?” (al-An’aam: 53)**

He, the Most High, said,

**“Is not Allah best aware of what is in the breasts of the ‘aalameen (mankind and jinn).” (al-‘Ankaboot: 10)**

He, the Most High, said,

**“And (remember) when your Lord said to the angels, “Verily, I am going to place (mankind) generations after generations on earth.” They said, “Will You place therein those who will make mischief therein and shed blood, while we glorify You with praises and thanks and sanctify You?” He (Allah) said. “I Know that which you do not know.” (al-Baqarah: 30)**

He, the Most High, said,

**“And it may be that you dislike a thing which is good for you and that you like a thing which is bad for you. Allah Knows but you do not know.” (al-Baqarah: 216)**

And it is reported in the Saheeh that a man asked, “O Messenger of Allah! Can the people of Paradise be known (differentiated) from the people of the Fire?” He replied, “Yes.” The man said, “Then why do people (try to) do (good) deeds?” The Prophet ﷺ replied, “Everyone will do the deeds for which he has been created to do or he will do those deeds which will be made easy for him to do.”

And the Prophet ﷺ was asked about the children of the mushrikeen so he ﷺ

said, "Allah Knows best about what they would have done (were they to live)." And it is reported in Saheeh Muslim that the Messenger of Allah ﷺ said, "Verily Allah created people for Paradise while they were in the loins of their fathers, and he created people for the Hell-Fire while they were in the loins of their fathers."

And he ﷺ said, "Verily a man performs the deeds of the people of Paradise, as it appears to the people, yet he is from the people of Hell-Fire. And verily a man performs the deeds of the people of Hell-Fire, as it appears to the people, yet he is from the people of Paradise."

And he ﷺ said, "There is none amongst you except that Allah Knew his place in Paradise or the Hell-Fire." They said, "O Messenger of Allah, why do we perform deeds, should we not rely upon this?" He replied, "No, carry on doing your deeds, for each person will find it easy to do such deeds (as will lead him to his place either in Paradise or in the Hell-Fire)." Then he recited, **"As for him who gives (in charity) and keeps his duty to Allah and fears Him. And believes al-husnaa. (al-Layl: 5-6)"**

And there are many other narrations regarding this topic.

#### **[Q. 141] What is the proof for imaan in the second level i.e., the Writing of the Decree?**

[A. 141] Allah, the Most High, said,  
**"And all things We have recorded with numbers (as a record) in a Clear Book." (Yaa Seen: 12)**

Allah, the Most High, said,  
**"Verily, it is (all) in the Book (al-Lawh ul-Mahfoodh.)" (al-Hajj: 70)**

He, the Most High, said regarding the debate between Musaa and Fir'awn,  
**"He (Fir'awn) said, "What about the generations of old?" Musaa said, "The Knowledge thereof is with my Lord, in a Record. My Lord neither errs nor does He forget." (Taa Haa: 51-52)**

Allah, the Most High, said,  
**"And no female conceives or gives birth but with His Knowledge. And no aged man is granted a length of life nor is a part cut off from his life (or another man's life), but is in a Book (al-Lawh ul-Mahfoodh)." Surely, that is easy for Allah." (Faatiir: 11)**

And there are many other verses.

He ﷺ said, "There is not a soul, except that Allah has written its place in the Paradise or Hell-Fire. And it has been written whether it will be miserable or happy." Reported by Muslim, and in it Suraaqah bin Maalik bin Ju'shum said, "O Messenger of Allah, explain our deen to us as if we had been created just now.

Whatever deeds we do today, are they because of the fact that the pens have dried and the destinies have begun to operate or do these actions have effects in the future? The he ﷺ said, "The pens have dried and the destinies have begun to operate." Suraaqah asked, "If this is so, then what is the use of doing good deeds?" He replied, "Do good deeds for each one will be facilitated." And in another narration, "Each doer will be facilitated upon his deed."

And there are many other narrations.

#### **[Q. 142] How many Pre-ordainments are implied in this level?**

[A. 142] There are five Pre-ordainments in this level, all of which belong to Knowledge:

First: The writing (of the Decree) fifty thousand years before the creation of the heavens and the earth, when Allah created the Pen, which is the Eternal Pre-ordainment.

Second: The Life-time Pre-ordainment, when He took the Covenant (from the Children of Aadam) when He said to them, "Am I not your Lord?"

Third: The Life-time Pre-ordainment, when the nutfah (mixed drops of male and female sexual discharge) is given life inside the womb.

Fourth: The Annual Pre-ordainment, on the Night of Qadr (Laylat ul- Qadr).

Fifth: The Daily Pre-ordainment, which is carrying out all of the above at their proper times and places.

#### **[Q 143] What is the proof for the Eternal Pre-ordainment?**

[A. 143] Allah, the Most High, said,

**"No calamity befalls on the earth or in yourselves but it is inscribed in the Book of Decrees (al- Lawh ul-Mahfoodh) before We bring it into existence." (al-Hadeed: 22)**

And in the Saheeh (al-Bukhaaree), the Prophet ﷺ said, *"Allah wrote the Decree of the creation fifty thousand years before He created the heavens and the earth, and His Throne is upon water."*

And he ﷺ said, *"The first thing that Allah created was the Pen and He said to it, 'Write!' It (the Pen) asked, 'O Lord! What shall I write?' He said, 'Write the Decree of everything (that will occur) until the Hour is established.'" And this hadeeth is found in the Sunan.*

And he ﷺ said, *"O Abu Hurayrah, the Pen has dried (after writing) that which*

would occur.”<sup>5</sup> And the hadeeth is found in al-Bukhaaree and there are many other narrations.

**[Q. 144] What is the proof for the Life-time Pre-ordainment, when He took the Covenant (from the Children of Aadam when He, said to them, “Am I not your Lord)?”**

[A. 144] Allah, the Most High, said, **“And (remember) when your Lord brought forth from the Children of Aadam, from their loins, their seed (or from Aadam’s loin his offspring) and made them testify as to themselves (Saying), “Am I not your Lord?” They said, “Yes! We testify.””** (al-Aa’raaf: 172)

And Ishaq ibn Rahaawiyah reported that a man said, “O Messenger of Allah, are deeds to be initiated, or is everything already ordained?” He ﷺ replied, “When Allah, the Most High, brought forth the Children of Aadam from his loin, He made them testify against themselves, then He put them in His Palm and said, “These are for Paradise and these are for the Hell-Fire.” So, the people of Paradise are facilitated to do the deeds of the people of Paradise, and the people of the Hell-Fire are facilitated to do the deeds of the people of the Hell-Fire.

And in the Muwatta that Umar ibn al-Khattaab was asked about the verse, **“And (remember) when your Lord brought forth from the Children of Aadam, from their loins, their seed (or from Aadam’s loin his offspring) and made them testify against themselves (Saying), “Am I not your Lord?” They said, “Yes! We testify.” Lest you should say on the Day of Resurrection, “Verily we have been unaware of this.”** (al-Aa’raaf: 172)

So, Umar ibn al-Khattaab said, “I heard the Messenger of Allah ﷺ being asked about this (verse) so he ﷺ replied, “Verily, Allah, the Blessed, the Most High, created Aadam and then wiped his back and brought out from him his offspring. Then He said, “I have created these for the Hell-Fire, and they will do the deeds of the people of the Hell-Fire.”

And in at-Tirmidhee from the hadeeth of Abdullaah ibn Amr (radiAllahu anhumaa) who said, “The Messenger of Allah came out to us with two books in his hand and then asked, “Do you know what these two books are?” We replied, “No, O Messenger of Allah, unless you inform us.” So, he said about the one in his right hand, “This is a Book from the Lord of the worlds, in it are names of the people of Paradise, the names of their fathers and their tribes, and so forth until the end of them, no one will ever be added or taken away from it.” Then he said, about the one in his left hand, “This is a Book from the Lord of the worlds, in it are names of the people of the Hell-Fire, the names of their fathers and their tribes, and so forth until the end of them, no one will ever be added or taken away from it.” Then his Companions asked, “Then why do we act, O Messenger of Allah if the matter is already settled?” He replied, “Try to perfect your deeds, and if you fail to perfect them, try to do as much as you can. For verily the person (who is destined) to Paradise will conclude his deeds with those of the people of Paradise, no



matter what he (previously) did. And verily the person (who is destined) to the Hell-Fire will conclude his deeds with those of the people of the Hell-Fire, no matter what he (previously) did." Then heﷺ said, "Your Lord has settled (the matter between) the slaves, a group in Paradise and a group in the Fire."

At-Tirmidhee said this hadeeth is hasan saheeh ghareeb.

**[Q. 145] What is the proof for the Life-time Pre-ordainment when the nuffah is first created?**

[A. 145] Allah, the Most High, said,

**"He Knows you well when He created you from the earth (Aadam), and when you were foetuses in your mothers wombs. So ascribe not purity to yourselves. He Knows best him who fears Allah and keeps his duty to Him (i.e., those who are al-muttaqoon (the pious))." (an-Najm: 32)**

And in the two Saheehs the Prophet ﷺ said, "Verily one of you has his creation put together in the womb of his mother for forty days as a nuffah (mixed drops of male and female sexual discharge), then as an 'alaqah (clot) for a similar period, then as a mudghah (lump of flesh) for a similar period. Then an angel is sent to him and he blows the soul into him, and he is ordered (to write) four things: his provision, his lifespan, his deeds, whether he will be miserable or happy. So by the One besides whom there is no other deity worthy of worship, verily one of you does the deeds of the people of Paradise until there is only a cubit between him and it (Paradise), then that which has been written regarding him overtakes him and he does the deeds of the people of the Hell-Fire and enters it (the Hell-Fire). And verily one of you does the deeds of the people of the Hell-Fire until there is only a cubit between him and it (the Hell-Fire), then that which has been written regarding him, overtakes him and he does the deeds of the people of Paradise and enters it (Paradise)."

And there are other narrations from a group of the Companions with different wordings but the meaning is the same.

**[Q. 146] What is the proof for the Annual Pre-ordainment on the Night of Qadr (Laylatul-Qadr)**

[A. 146] Allah, the Most High, said,

**"Therein (that night is decreed every matter of ordainments). As a Command (or this Quran or the Decree of every matter) from Us." (ad-Dukhaan: 4-5)**

And Ibn Abbaas (radiAllahu anhumaa) said, "On the Night of Qadr, the deaths or births, the provision, the rain, and even the pilgrims of the (forthcoming) year, such that it is said so and so will perform Hajj, are written from the Umm ul-Kitaab (al-Lawh ul-Mahfoodh)."



And the like of this was said by al-Hasan, Saeed bin Jubayr, Maqaatil and Abu Abdur-Rahmaan as-Sulamee and other than them.

### [Q. 147] What is the proof for the Daily Pre-ordainment?

[A. 147] Allah, the Most High, said,

**“Every day He is (engaged) in some affair (such as giving honour or disgrace to some, life or death to some, etc.)!” (ar-Rahmaan: 29)**

And in the Saheeh of al-Haakim, Ibn Abbaas (radiAllahu anhumaa) said, “From the things that Allah, the Most High, created is the Lawh ul- Mahfoodh, (it is created) from a white pearl and its covers are red rubies, and its pen is light, and its book is light, every day He looks at it three hundred and sixty looks or times. In each of those looks He creates, provides, gives life, ordains death, gives honour, and brings about humiliation, and does as He wishes. So that is the meaning of His saying,

**“Every day He is (engaged) in some affair!” (ar-Rahmaan: 29)**

All these types of Pre-ordainments are detailed components of the Eternal Pre-ordainment which Allah, the Most High, ordered the Pen to write in al-Lawh ul- Mahfoodh, when He created it (the Pen). And it was with this meaning that the following verse was explained by Ibn Abbaas and Ibn Umar (radiAllahu anhumaa),

**“Verily, We were recording what you used to do (i.e., Our angels used to record your deeds).” (al- Jaathiyah: 29)**

And all of that has its source in the Knowledge of Allah which is His, the Blessed, the Most High's, Attribute.

### [Q. 148] What does the Pre-ordainment of happiness or misery necessitate?

[A. 148] All the divine books and prophetic ways are agreed upon the fact that Pre-ordainment does not negate doing deeds, nor does it necessitate reliance, rather it necessitates striving and enthusiasm for righteous actions, and thus when the Prophet ﷺ informed his Companions about Preordainment, and the occurrence of the Divine Decree and the drying of the Pen due to (the writing of) it, some of them said, “Should we not rely upon what has been written for us and leave off doing (good) deeds?” He ﷺ replied, “No, do (good) deeds, for each (person) will be facilitated (to do that which has been written for him).” Then he recited,

**“As for him who gives (in charity) and keeps his duty to Allah and fears Him. And believes in al-Husnaa. We will make smooth for him the path of ease (goodness). But he who is greedy miser and thinks himself self-sufficient. And belies al-Husnaa. We will make smooth for him the path for evil.” (al-Layl: 5-10)**

Allah, the One free from all imperfections, has decreed the destinies and

prepared the means for them, and He is the All-Wise in the means He has set up for this life and the next. And He has facilitated for all His creation that which He created them for in the world and the Hereafter. So, He is the One who prepares (the means) and the One who facilitates (those means).

So, if the slave knows that the benefits of his Hereafter are linked to the means set for it in this present life, then he strives harder in acting upon (the means) and establishing them, to a greater extent than the means he acts upon for his present life and the benefits of his worldly affairs.

And this matter was understood in the complete sense by the Companion who said upon hearing the narrations regarding Pre-ordination, "I have never been more diligent (to do good deeds) than I am at present."

And the Prophet ﷺ said, *"Be enthusiastic for that which benefits you and seek help from Allah, and do not be weak."*

And he, ﷺ was asked, "What do you think of medicine we take as treatment and the ruqyaa which we use? Does any of that repel the Decree of Allah?" So, he ﷺ replied, *"These things (medicine and ruqyaa) are from the Decree of Allah."* Meaning, that it is Allah who has Decreed the good and bad, and causes for each one of them.

### **[Q. 149] What is the proof for the third level – imaan in the Will (of Allah)?**

[A. 149] Allah, the Most High, said,

**"But you cannot will, unless Allah Wills." (al-Insaan: 30)**

Allah, the Most High, said,

**"And never say of anything, "I shall do such and such thing tomorrow." Except (with the saying), "If Allah Wills!" (al-Kahf: 23-24)**

Allah, the Most High, said,

**"Allah sends astray whom He Wills and He guides on the Straight Path whom He Wills." (al-An'aam: 39)**

Allah, the Most High, said,

**"And had Allah Willed, He could have made you (all) one nation." (al-Maa'idah: 48 & an-Nahl: 93)**

Allah, the Most High, said,

**"And if Allah had Willed, He could have made them one nation." (ash-Shoora: 8)**

Allah, the Most High, said,

**"But if it had been Allah's Will, He Himself could certainly have punished them (without you)." (Muhammad: 4)**

Allah, the Most High, said,

**"He is the Doer of whatsoever He Intends (or Wills)." (al-Burooj: 16)**

Allah, the Most High, said,

**"Verily, His Command, when He Intends a thing, is only that He says to it, "Be!" - and it is!" (Yaa Seen: 82)**

Allah, the Most High, said,

**"Verily! Our Word unto a thing when We Intend it, is only that We say unto it "Be!" - and it is!" (an-Nahl:40)**

Allah, the Most High, said,

**"And whomsoever Allah Wills to guide, He opens his breast to Islam, and whomsoever He Wills to send astray, He makes his breast closed and constricted, as if he is climbing up to the sky." (al-An'aam: 125)**

And there are many other verses, which cannot be enumerated.

And he ﷺ said, *"The hearts of the slaves are between the two fingers of the Most Merciful, as one heart. He turns them how He Wills."*

And he ﷺ said regarding their sleep in the valley, *"Verily Allah, the Most High, took your souls when He Willed and He returned them when He Willed."*

And he ﷺ said, *"Intercede and you will be rewarded, and Allah will fulfil upon the tongue of His Messenger that which He alone Wills."*

And he ﷺ said, *"Do not say, "What Allah Wishes and what so and so wishes.", rather say, "Whatever Allah Wishes." only."*

And he ﷺ said, *"Whoever Allah Wishes good for, He gives him understanding of the deen."*

And he ﷺ said, *"When Allah, the Most High, Wishes mercy for a nation He takes its prophets' (life) before that of the nation. And when He Wishes destruction for a nation He punishes it while its prophet is still alive."*

And there are many other countless narrations which mention the Will and Wish (of Allah).

**[Q .150] Allah, the Most High, has informed us in His Book and upon the tongue of His Messenger, and from what we know of His Attributes, that He Loves those who do good, are pious and have patience; and He is Pleased with those who believe and do righteous deeds. And (we know) that He does not Like the disbelievers and the oppressors, and He is not Pleased with disbelief for His slaves nor does He Like mischief. However, all this occurs by the Will and Wish of Allah, and if He Wished**

none of that would occur and there would not be anything that He did not Desire in His Dominion. So, what is reply to the one who asks, "How can He Will and Desire that which He is not Pleased with or Likes?"

[A. 150] Know that the Will mentioned in the texts has two meanings:

1. The Universal Pre-Ordained Will/Decree – and it does not necessitate Like or Pleasure (by Allah) rather it includes disbelief and imaan, obedience and disobedience, that which is pleasing and that which is liked and disliked. And no one can escape this Will, as He, the Most High, said, **"And whomsoever Allah Wills to guide, He opens his breast to Islam; and whomsoever He Wills to send astray, He makes his breast closed and constricted."** (al-An'aam: 125)

And He, the Most High, said,

**"And whomsoever Allah wants to put in al-Fitnah [error, because of his rejecting of faith], you can do nothing for him against Allah. Those are the ones whose hearts Allah does not want to purify (from disbelief and hypocrisy)." (al-Maa'idah: 41)**

2. The Religious Legislated Will/Decree – is specific to what Allah is Pleased with and Likes, and according to which, He ordered and prohibited His slaves, such as His, the Most High's saying,

**"Allah Wishes for you ease, and He does not Wish to make things difficult for you." (al-Baqarah: 185)**

Allah, the Most High, said,

**"Allah Wishes to make clear to you and to show you the ways of those before you, and accept your repentance, and Allah is All-Knower, All-Wise." (an-Nisaa': 26)**

And there are many other verses.

And this type of Will (Religious Legislated) cannot be enacted except by the one for whom the Universal Will has already preceded. So, the Universal and Legislated Will combine for the obedient believer, whereas only the Universal Will is operative for the sinful evil-doer.

So, Allah, the One free from all imperfections, has invited all His slaves in general to His Pleasure and guided whoever He Wished amongst them to respond. As He, the Most High, said,

**"Allah calls to the Home of Peace and guides whom He Wills to the Straight Path." (Yunus:25)**

So, He, the One free from all imperfections, made the invitation general but specified guidance to whomever He wished,

**"Verily, your Lord it is He Who knows best him who goes astray from His Path, and He knows best him who receives guidance." (an-Najm: 30)**

**[Q. 151] What is the proof for the fourth level of imaan in Qadr – the level of Creation?**

[A. 151] Allah, the Most High, said,

**“Allah is the Creator of all things, and He is the Wakeel (Trustee, Disposer of affairs, Guardian) over all things.” (az-Zumar: 62)**

Allah, the Most High, said,

**“Is there any creator other than Allah who provides for you from the sky (rain) and the earth?” (Faatir: 3)**

Allah, the Most High, said,

**“This is the creation of Allah. So, show Me that which those (whom you worship) besides Him have created.” (Luqmaan: 11)**

Allah, the Most High, said,

**“Allah is He Who created you, then provided food for you, then will cause you to die, then (again) He will give you life (on the Day of Resurrection.” Is there any of your (so-called) partners (of Allah) that do anything of that?” (ar-Room: 40)**

Allah, the Most High, said,

**“While Allah has created you and what you make!” (as-Saaffat: 96)**

Allah, the Most High, said,

**“By the nafs (Aadam or a person or a soul), and Him Who perfected him in proportion then He showed him what is wrong for him and what is right for him.” (ash-Shams: 7-8)**

Allah, the Most High, said,

**“Whomsoever Allah guides, he is the guided one, and whomsoever He sends astray, then those, they are the losers.” (al-Aa’raaf: 178)**

Allah, the Most High, said,

**“But Allah has endeared the faith to you and has beautified it in your hearts, and has made disbelief, wickedness and disobedience (to Allah and His Messenger) hateful to you.” (al-Hujuraat: 7)**

And there are many other verses.

It is reported by al-Bukhaaree in ‘Khalq af’aal ul-‘Ibaad’ from Hudhayfah in marfoo’ form, *“Allah created every doer and hisaction.”*

The Prophet ﷺ said, *“O Allah, give my soul its taqwaa and purify it, You are the best of those who purify. Verily, You are its Owner and Protector.”*

And there are many other narrations.

**[Q. 152] What is the meaning of the saying of the Prophet ﷺ, “And all the good is in**

**Your Hands while evil is not ascribed to You.” despite the fact that Allah is the Creator of everything?**

[A. 152] The meaning is that all the Actions of Allah are purely good by way of His Attribution to them and their emanating from Him, they have no relation to evil. For He, the Most High, is the Most Wise, the Most Just, and all His Actions comprise Wisdom and Justice. He settles everything in the places suitable for them, as is known to Him, the One free from all imperfections and the Most High. Whereas were there any degree of evil included in the ordainment, it would be on the part of the slave who may be inflicted with destruction due to what he has earned himself, in just and full measure.

Allah, the Most High, said,

**“And whatever of misfortune befalls you, it is because of what your hands have earned. And He Pardons much.” (ash-Shooraa: 30)**

Allah, the Most High, said,

**“We wronged them not, but they were the dhaalimoon (polytheists, wrongdoers).” (az-Zukhruf: 76)**

Allah, the Most High, said,

**“Truly! Allah wrongs not mankind in aught, but mankind wrong themselves.” (Yunus: 44)**

**[Q. 153] Do the slaves have ability and will over their actions?**

[A. 153] Yes, the slaves do have ability, wish and will over their actions, and their actions are actually attributed to them. They are responsible for their actions, are rewarded and punished because of them, and Allah has not made them responsible with that which they cannot bear, and He has affirmed that, in the Book and the Sunnah and described them with it. However, they can only have ability over that which Allah has made them capable of, and they cannot will except that which Allah Wills. They cannot do except by making themselves become the doers as has preceded in the texts related to the Will, the Wish and the Creation. So just as they haven't created themselves, they do not create their own actions, ability, will and wish. Actions follow on from His Ability, Wish and Actions, since He is their Creator, the Creator of their ability and the Creator of their will and actions. And their will, wish, ability and actions are not like the Will, Wish, Ability and Actions of Allah, just as they are not like Him, far removed is Allah from that.

So, their actions are created, emanate from them, are befitting for them and actually attributed to them, and they are from the affects of the Actions of Allah which emanate from Him befitting for Him and actually Attributed to Him. So, Allah is actually the Doer and the slave is actually the one who carries out the action and Allah is actually the Guide and the slave is the one who is actually guided. Thus, He Attributed His action to Himself and the slaves action to him. He, the Most

High, said,

**“He whom Allah Guides, he is the rightly guided.” (al-Kahf: 17)**

So, Attributing the act of Giving Guidance to Allah is a reality, and attributing the act of receiving guidance to the slave is a reality. So just as the Guide is not like the guided, then similarly Giving Guidance is not like receiving it. And similarly He misguides whom He Wishes and that slave is then truly misguided. And this is the same for all of Allah's Actions regarding His slaves. So whoever attributes the action and that which is acted upon to the slave then he is a disbeliever; and whoever attributes the action and that which is acted upon to Allah, then he is a disbeliever also; and whoever attributes the action to Allah and that which is acted upon to the slave, then he is a real believer.

**[Q. 154] How can we answer the one who says, “Isn't Allah able to make all His slaves obedient, rightly-guided believers, along with His Love of that from them, in accordance to the Legislated Decree?”**

[A. 154] Yes, He is Able to do that as He, the Most High, has said,

**“And had Allah Willed, He could have made you (all) one nation, but He sends astray whom He Wills and Guides whom He Wills. But you shall certainly be called to account for what you used to do.” (al-Maa'idah: 48 & an-Nahl: 93)**

And He, the Most High,

**“And had your Lord Willed, those on earth would have believed, all of them together.” (Yunus: 99)**

And there are many other verses. However, that which He does to them is necessitated by His Wisdom and obligated by His Rububiyyah, Uluhiyyah and Asmaa was-Sifaat. So the saying of the questioner, “Why are there obedient ones and disobedient ones from His Slaves?” is like the saying of the one who says, “Why does He have Names such as the One Who causes harm and brings about benefit (ad-Daar an-Naafi'), the One who gives and withholds (al-Mutee' al-Maani'), the One Who humiliates and raises (al-Khaafid al-Raafe'), the One Who gives blessings (al-Mun'im), the One who exacts retribution (al-Mut'im) etc?” This is because the Actions of Allah are requirements of His Names and effects of His Attributes, so rejecting His Actions is the same as rejecting His Names and Attributes. Rather, it is rejection of His Uluhiyyah and Rububiyyah,

**“Glorified is Allah, the Lord of the Throne, (High is He) above all that (evil) they associate with Him! He cannot be questioned as to what He does, while they will be questioned.” (al-Ambiyaa: 22-23)**

**[Q. 155] What is the status of imaan in Qadr with regard to the religion?**

[A. 155] Imaan in Qadr is required by tawheed, just as having imaan in the means which bring about good and repel evil is required by the Sharee'ah. However, the matter of the religion cannot be sound except and until one believes in Qadr and



complies to the Sharee'ah.

Similarly the Prophet ﷺ affirmed imaan in Qadr and said to the one who asked, "Should we not then depend upon what has been written for us and leave actions?" *"Act, for each will be facilitated for that which he has been created for."*

So, whoever denies Qadr claiming that it contradicts the legislation of the deen, then he has negated Knowledge and Ability for Allah, and made the slave independent in his actions and a creator of his own deeds. So, he has affirmed another creator alongside Allah, rather He affirms that all the creation are creators.

And whoever affirms it, using it as an excuse against the legislation of the deen, negating the ability and choice of the slave granted to him by Allah the Most High, who made him responsible for carrying them out, claiming that Allah has charged His slaves with that which they cannot do, like entrusting the blind man to read the Quran, has accused Allah of oppression, and his predecessor in that is Iblees, may Allah curse him, when he said,

**"Because You have sent me astray, surely I will sit in wait against them (human beings) on Your Straight Path." (al-Aa'raaf: 16)**

As for the true believers, they believe in Qadr, its good and bad, and that Allah is the Creator of all that, and they submit to the legislation of the deen in its orders and prohibitions, and they judge by it amongst themselves in secret and in open. And guidance and misguidance are in the Hands of Allah, He guides whom He Wishes from His Mercy, and misguides whomever from His Justice, and He is most Knowledgeable about the implementation of His Mercy and Justice.

**"Verily, your Lord it is He who Knows best him who goes astray from His Path, and He Knows best him who receives guidance." (an-Najm: 30)**

And in this lies the greatest Wisdom and the utmost degree of proof (against the slaves), and that reward and punishment are dependant upon the legislation of the deen, not on Qadr rather they only console themselves with Qadr during calamities. And when good occurs to them they ascribe it to One to who it belongs, saying,

**"All the praises and thanks be to Allah, who has guided us to this, and never could we have found guidance, were it not that Allah had guided us!" (al- Aa'raaf: 43)**

They do not say, that which the evil one said,

**"This has been given to me only because of the knowledge I possess." (al-Qasas: 78)**

And when they commit a sin, they say,

**"Our Lord! We have wronged ourselves. If You forgive us not, and bestow not upon us Your Mercy, we shall certainly be of the losers." (al-Aa'raaf: 23)**

They do not say that which Shaytaan said,

**"O my Lord! Because you misled me!" (al-Hijr: 39)**

And when a calamity befalls them they say, "Truly! To Allah we belong and truly to Him we shall return." (al-Baqarah: 156) They do not say that which those who disbelieved said, "Who say to their brethren when they travel through the earth or go out to fight, "If they had stayed with us, they would not have died or been killed." So that Allah may make it a cause of regret in their hearts. It is Allah that gives life and causes death. And Allah is All-Seer of what you do." (aal-Imraan: 156)

### \*\*\* BRANCHES OF IMAAN \*\*\*

#### [Q. 156] How many branches of imaan are there?

[A. 156] Allah, the Most High, said,

**"It is not al-Birr (piety, righteousness, and each and every act of obedience to Allah, etc.) that you turn your faces towards east and (or) west (in prayers); but al-Birr is (the quality of) the one who believes in Allah, the Last Day, the angels, the Book, the prophets and gives his wealth, in spite of love for it, to the kinsfolk, to the orphans, and to al-masaakeen (the poor), and to the wayfarer, and to those who ask, and to set slaves free, performs as-salaah, and gives the zakaah, and who fulfil their covenant when they make it, and who are patient in extreme poverty and ailment (disease) and at the time of fighting (during the battles)." Such are the people of the truth and they are al-muttaqoon (the pious)." (al-Baqarah: 177)**

And the Prophet ﷺ said, *"Imaan has seventy odd branches (and in a narration "sixty odd branches") the greatest of them is the saying, "Laa ilaaha illa Allah", and the lowest of them is to remove something harmful from the road, and modesty is a branch of imaan."*

#### [Q. 157] How have the scholars explained these branches?

[A. 157] A group of the scholars of hadeeth counted them and authored many books and benefited the ummah greatly. However, knowledge of their number is not a condition of imaan, rather it is sufficient to have faith in them in general and they are all found in the Book and the Sunnah. So it is upon the slave to comply to the commands of the Book and the Sunnah, to avoid their prohibitions and to affirm their reports. And the branches of imaan have been completed and that which they counted is correctly from the matters of imaan, however, to say decisively that any one of the matters that they mentioned is definitely from the hadeeth is something that needs proof.

#### [Q. 158] Mention a summary of what they counted?

[A. 158] Al-Haafidh (Ibn Hajr) summarized in al-Fath (ul-Baaree) that which is mentioned by Ibn Hibbaan, saying, "These branches are divided into actions of the heart, actions of the tongue, and actions of the body.

As for the actions of the heart then they are the beliefs and the intentions, and they are divided into twenty-four parts: Imaan in Allah which includes imaan in His Essence, Attributes, tawheed, in the fact that, **“There is nothing like unto Him and He is the All-Hearer and the All-Seer.” (ash-Shooraa:11)**, and that all other than Him is created. Imaan in His angels, books, messengers, Qadr, its good and its bad, and imaan in the Last Day, included in this is the questioning in the grave, the resurrection, the reckoning, the Balance, the Bridge, Paradise and Hell-Fire.

And love of Allah, loving and hating for His sake, loving the Prophet ﷺ and honouring him which includes supplicating for him and following his Sunnah.

And to have sincerity which includes abandoning showing-off, hypocrisy, repentance, hope, gratitude, fulfilment, patience, being pleased with the Decree, reliance, and mercy and humility, which includes respecting the elders and being merciful to the young, abandoning pride, conceitedness, jealousy, malice and anger.

Actions of the tongue comprises of seven parts: Verbalizing tawheed, recitation of the Quran, learning and teaching knowledge, supplication, dhikr (remembrance of Allah) which includes seeking forgiveness and avoiding evil speech.

Actions of the body comprises of thirty-eight parts: Amongst them that which is related to oneself, and they are fifteen parts: Physical and spiritual purification, and it comprises of providing food, honouring the guest, the obligatory and voluntary fasts, 'Itikaaf, worship on the Night of Qadr, Hajj, umrah and similarly tawaaf, and fleeing with one's religion, which includes migration from the land of shirk, and fulfilling the vows oaths and paying the expiations.

And there are six parts which relate to ones close relatives and people: Preserving chastity through marriage, establishing the rights of the family, being good to the parents which includes avoiding disobedience of them, educating the children, keeping the ties of the womb, obeying the masters and having mercy to the slaves.

And there are seventeen parts related to the public: Establishing leadership with justice, sticking to the Jamaa'ah, obeying the ruler, reconciliation between the people which includes fighting the Khawaarij and the rebels, cooperating upon righteousness which includes enjoining good and forbidding evil, executing the prescribed punishments and jihaad which includes guarding the frontiers, keeping the trust, paying the Khums (one fifth of the war spoils), lending and paying the loan back, respecting the neighbour. As well as good dealings, which includes earning money by lawful means, and spending it in the right manner by avoiding wastage and squandering; returning the salaam, responding to the one who sneezes, avoiding harming the people, avoiding evil speech, and removing something harmful from the road.

These are sixty-nine branches; they can be counted as seventy-nine if the sub-

branches are included as well. And, Allah Knows Best.

**\*\*\* IHSAAN \*\*\***

**[Q. 159] What is the proof for ihsaan (perfection of faith) from the Book and the Sunnah?**

[A. 159] There are many proofs amongst them is His, the Most High's, saying, **"And do good. Truly, Allah loves al-muhsinoon (the good-doers)." (al-Baqarah: 195)**

Allah, the Most High, said, **"Truly, Allah is with those who fear Him (keep their duty unto Him), and those who are muhsinoon (the good-doers)." (an-Nahl: 128)**

Allah, the Most High, said, **"And whosoever submits his face (himself) to Allah, while he is a muhsin, then he has grasped the most trustworthy hand-hold." (Luqmaan: 22)**

Allah, the Most High, said, **"For those who have done good is the best (reward, i.e., Paradise) and even more (i.e., having the honour of glancing at the Face of Allah)." (Yunus: 26)**

Allah, the Most High, said, **"Is there any reward for good other than good?" (ar-Rahmaan: 60)**

The Prophet of Allah ﷺ said, *"Verily, Allah has ordained ihsaan (perfection) for everything."*

He ﷺ said, *"Blessed is the slave who dies while perfecting his worship of Allah, and serving his master properly, blessed is he."*

**[Q. 160] What is ihsaan (perfection of faith) in worship?**

[A. 160] The Prophet ﷺ explained it in the hadeeth when Jibreel asked him, "So inform me about ihsaan." He ﷺ replied *"That you worship Allah as if you see Him, for though you don't see Him, verily, He sees you."*

So, he ﷺ explained that ihsaan has two different levels:

The first: Worshipping Allah as if you see Him, this is the level of witnessing or seeing. And it is that the slave acts in accordance to his seeing Allah, the Most High, with his heart. This means that his heart is enlightened with imaan and the insight becomes sharper in recognition until the unseen becomes like the seen. And this is the reality of ihsaan.

The second: The level of being observed. And it is that the slave acts in a way such as he envisages the fact that Allah watches him, has Knowledge of him and is

close to him. So, when the slave envisages this in his actions and acts based on this, then he is sincere to Allah, because his envisagement of that in his actions prevents him from turning to other than Allah, the Most High, and from desiring to do deeds for other than Allah.

The reward of the people of these two levels differs according to the penetration of the each one's sight.

### \*\*\* KUFR AND ITS TYPES \*\*\*

#### [Q. 161] What is the opposite of imaan?

[A. 161] The opposite of imaan is kufr (disbelief). It is a stem that is subdivided, just as faith is also a stem that is subdivided. You have learned from the above that the origin of faith is obligatory belief that necessitates direction by obedience. The origin of kufr is denial and obstinacy that necessitates disobedience and arrogance. All forms of obedience are branches of imaan. All sins and disobedience are branches of kufr if you come to understand this, you will know that kufr is of two major types:

The first is Major kufr that takes a person out of the fold of 'Iman' totally. Such is the kufr of belief that is the work of the heart and its deeds or one of them.

The second is the Minor kufr that negates the perfection of faith but does not disqualify it as a whole. Such is the actions of kufr that do not contradict the words of the heart or the deeds of the heart and do not need to.

#### [Q. 162] Clarify how doctrinal disbelief totally negates faith, giving details of how such disbelief can be removed!

[A. 162] We explained that faith is by word and deed, the utterance of the heart and the tongue and the deeds of the heart, the tongue and the rest of the organs of the body. The word of the heart is to believe. The word of the tongue is to utter the words of Islam. The deeds of the heart are the intention and the devotion. The deeds of the rest of the organs of the body are to obey all commands. If the word and deed of the heart, the word of the tongue and the deeds of the rest of the organs of the body, all these four, are missing, imaan is totally missing. If the belief in the heart is missing, the rest is useless. Belief in the heart is a condition for the rest to be useful. Such is the case of one who disbelieves in the Names and Attributes of Allah, or in anything Allah sent with His Messengers or mentioned in His Books. If the deeds of the heart are missing, while the belief is there, the people of Sunnah are unanimous that faith is missing in such case. That belief alone is not enough without the deeds of the heart. Such deeds are the love and obedience to Allah. Such was the case of Iblees (Satan), Pharaoh and his people, the Jews and the associators who believed that the Messengers (peace be upon them) were truthful and confirmed such belief in private as well as in public. They used to say about the Messenger, "He is not a liar. But we shall not follow him neither shall we believe in him."

**[Q. 163] How many are the types of Major kufr that make a person a non- Muslim?**

[A. 163] We have mentioned above that there are four types: disbelief of 'Jahl' (Ignorance) and belying, disbelief of 'Juhood' (Denial or Ingratitude), disbelief of 'Inad' (Obstinacy) and 'Istikbar' (Arrogance) and disbelief of 'Nifaq' (Hypocrisy).

**[Q. 164] What is the disbelief of ignorance and belying?**

[A. 164] It is the disbelief that is inwardly and outwardly. Such was the kufr of most of Quraysh people and the nations that preceded them.

Allah said,

**“Those who deny the Book (this Qur’ân), and that with which We sent Our Messengers (i.e. to worship none but Allâh Alone sincerely, and to reject all false deities and to confess resurrection after the death for recompense) they will come to know (when they will be cast into the Fire of Hell).” (Ghaafir: 70)**

**“Show forgiveness, enjoin what is good, and turn away from the foolish (i.e. don’t punish them).” (al-a’raf: 199)**

**“And (remember) the Day when We shall gather out of every nation a troop of those who denied Our Ayat (proofs, evidences, lessons, signs, revelations, etc.), and (then) they (all) shall be set in array (and driven to the place of reckoning), Till, when they come (before their Lord at the place of reckoning), He will say: "Did you deny My Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.) whereas you comprehended them not by knowledge (of their truth or falsehood), or what (else) was it that you used to do?"” (an-naml: 83-84)**

**“Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled (i.e. their punishment).” (Yunus: 39)**

**[Q. 165] What is the disbelief of 'Juhood' (Denial or Ingratitude)?**

[A. 165] It is the outcome of not revealing the truth, and refusing to follow it in appearance while knowing it inwardly. Such was the kufr (disbelief) of Pharaoh and his people of what Prophet Moses brought. It is also the disbelief of the Jews in Prophet Muhammad. Allah said the following verse concerning the disbelief of Pharaoh and his people,

**“And they belied them (those Ayat) wrongfully and arrogantly, though their own selves were convinced thereof (i.e. those (Ayât) are from Allâh, and Mûsâ (Moses) is the Messenger of Allâh in truth, but they disliked to obey Mûsâ (Moses), and hated to believe in his Message of Monotheism).” (an-naml: 14)**



Allah said the following verse concerning the Jews,  
**"Then when there came to them that which they had recognized, they disbelieved in it." (al-Baqarah: 89)**

**"But verily, a party of them conceal the truth while they know it - (i.e. the qualities of Muhammad (peace be upon him) which are written in the Taurât (Torah) and the Injeel (Gospel))." (al-Baqarah: 146)**

#### **[Q. 166] What is the disbelief of 'Inad' (Obstinacy) and 'Istikbar' (Arrogance)?**

[A. 166] It is the kufr that comes after knowing what the right way is and testifying to it. Such was the kufr of Iblees (Satan) about whom Allah revealed the following verse,

**"he refused and was proud and was one Of the disbelievers (disobedient to Allâh). (2:34)"**

Satan could not reject the command of Allah to prostrate or deny it. However, he objected to it, questioned the command and questioned Allah's Justice. He said what Allah revealed to us in the following verse,

**"He said: "Shall I prostrate to one whom You created from clay?"" (al-Isrâa': 61)**

Allah said,

**"(Iblis (Satan)) said: "I am not the one to prostrate myself to a human being, whom You created from dried (sounding) clay of altered mud." (al-Hijr: 33)**

Allah said,

**"Iblis said: "I am better than him (Adam), You created me from fire, and him You created from clay." (al-a'raaf: 12)**

#### **[Q. 167] What is the disbelief of 'Nifaq' (Hypocrisy)?**

[A. 167] It is when the heart does not believe and act thou the on reforms the outward obedience to the Islamic Law, just showing people. Such was the KUFR of Ibn Salul and his party. Allah said,

**"And of mankind, there are some (hypocrites) who say: "We believe in Allâh and the Last Day" while in fact they believe not. They (think to) deceive Allâh and those who believe, while they only deceive themselves, and perceive (it) not! In their hearts is a disease (of doubt and hypocrisy) and Allâh has increased their disease. A painful torment is theirs because they used to tell lies. And when it is said to them: "Make not mischief on the earth," they say: "We are only peace-makers." Verily! They are the onß who make mischief, but they perceive not. And when it is said to them (hypocrites): "Believe as the people (followers of Muhammad (peace be upon him) Al-Ansar and Al-Muhajirün) have believed," they say: "Shall we believe as the fools have believed?" Verily, they are the fools, but they know not. And when they meet those who believe, they say: "We believe," but when they are**



alone with their Shayātin (devils polytheists, hypocrites), they say: 'Truly, we are with you; verily, we were but mocking.' Allāh mocks at them and gives them increase in their wrong-doings to wander blindly. These are they who have purchased error for guidance, so their commerce was profitless. And they were not guided. Their likeness is as the likeness of one who kindled a fire; then, when it lighted all around him, Allāh took away their light and left them in darkness. (So) they could not see. They are deaf, dumb, and blind, so they return not (to the Right Path). Or like a rainstorm from the sky, wherein is darkness, thunder, and lightning. They thrust their fingers in their ears to keep out the stunning thunder-clap for fear of death. But Allāh ever encompasses the disbelievers (i.e. Allāh will gather them all together). The lightning almost snatches away their sight, whenever it flashes for them, they walk therein, and when darkness covers them, they stand still. And if Allāh willed, He could have taken away their hearing and their sight. Certainly, Allāh has power over all things. (al-Baqarah: 8-20)

**[Q. 168] What is the disbelief of action (the Minor Disbelief) that does not make a person non-Muslim?**

[A. 168] It is any kind of sin the lawmaker calls KUFR, while the one who commits it retains his or her status as a believer.

The Prophet (pbuh) said, *"When I am gone, do not turn 'Kafirs' (Disbelievers) fighting one another."*

The Prophet (pbuh) said, *"Abusing a Muslim is 'Fisq' (Rebellion) and fighting one is kufr (disbelief)."*

Thus, the Prophet (pbuh) called the Muslims who fight one another 'Kafirs' (Disbelievers) and the one who does such a 'Kafir' though Allah calls them as believers.

Allah said,

**"And if two parties or groups among the believers fall to fighting, then make peace between them both. But if one of them outrages against the other, then fight you (all) against the one that which outrages till it complies with the Command of Allāh. Then if it then make reconciliation between them justly, and be equitable. Verily! Allāh loves those who are equitable. The believers are nothing else than brothers (in Islāmic religion). So make reconciliation between your brothers, and fear Allāh, that you may receive mercy." (al-Hujuraat: 9-10)**

Thus Allah confirms that they are faithful and that they are brothers in faith. Allah said,

**"But if the killer is forgiven by the brother (or the relatives, etc.) of the killed against blood-money, then adhering to it with fairness and payment of the blood-money, to the heir should be made in fairness. (al-Baqarah: 178)**

Thus, Allah confirms that they are brothers in Islam and does not deny them that. The Prophet (pbuh) said, *"And adulterer does not commit adultery while he is a believer. A thief does not steal while he is a believer. A person does not drink alcohol while he is a believer. Repentance is open yet;"* in another version *"and a killer does not kill while he is a believer."*

In the two Saheehs, Abu Dharr narrates that the Prophet (pbuh) said, *"Any slave who says la ilaha illa Allah (There is no deity worthy of worship in truth except Allah) and dies confirming that, will enter Paradise."* I asked, *"Even if he commits adultery and even if he steals?"* He (pbuh) said, *"Even if he commits adultery and even if he steals."* I repeated the question and he (pbuh) repeated the answer three times and on the fourth time added, *"in spite of Abu Dharr."*

The Prophet (pbuh) shows the adulterer, the thief, the wine drinker, and the killer are not denied absolute faith if they do believe in the Oneness of Allah. If he wanted that, he would not have told that he who died believing in the declaration "There is no god but Allah" would enter Paradise. He refers to such people as having incomplete faith. A slave becomes 'Kafir' in committing these sins if he or she thinks they are lawful, which means, he or she disbelieves in the Book and the Messenger. He or she is a 'Kafir' in such beliefs even though he or she may not commit them. Allah (Glory to Him) knows best.

**[Q. 169] If it is said, "Prostrating to a 'Sanam' (Idol) disrespecting the Holy Qur'an, abusing the Prophet (pbuh), mocking religion and such acts of KUFR are KUFR by action (as they seem) yet they dismiss a person who does them out of Islam," and you, however, described KUFR by action as the Minor KUFR, how can that be compatible?**

[A. 169] These four, and such like, are only like kufr by action in as much as they are actually done by bodily organs outwardly as appears to people. However, they can only be done when the work of the heart is gone, such as intention, devotion, love and obedience with nothing of them left. Therefore, it may outwardly seem kufr of action but it necessitates kufr of belief or doctrinal kufr only a hypocrite, or an obstinate can do such act. Were the hypocrites attacked in the battle of Tabuk except because they uttered blasphemy?

Allah said,

**"But really they said the word of disbelief, and they disbelieved after accepting Islām, and they resolved that (plot to murder Prophet Muhammad (peace be upon him)) which they were unable to carry out." (at-Tawbah: 74)**

Even though, when they were asked why they uttered that they answered, as Allah says in the following verse,

**"We were only talking idly and joking." (at-Tawbah: 65)**

Allah said,

**"Say: "Was it at Allāh (glorified and exalted be He), and His Ayāt (proofs, evidences, verses, lessons, signs, revelations, etc.) and His Messenger (peace be upon him) that you were mocking?" Make no excuse; you disbelieved after you had believed." (at-Tawbah: 65-66)**

We did not define the Minor kufr as the kufr of action per se, but that which is purely an act that does not change beliefs and does not contradict the words and deeds of the heart.

**\*\*\* INJUSTICE, REBELLION, HYPOCRISY AND THEIR TYPES \*\*\***

**[Q. 170] How many are the divisions of 'Zulm' (Injustice), of 'Fisg' (Rebellion) and of 'Nifaq' (Hypocrisy)?**

[A. 170] Each of the above is divided into two types: Major which is kufr (Disbelief), and 'Minor' which is less than that.

**[Q. 171] Give examples for both the Major and the Minor 'Zulm' (Injustice).**

[A. 171] The example of Grosser 'Zulm' (Injustice) is what Allah mentioned in the following verses: Allah said,

**"And invoke not besides Allāh, any that will neither profit you nor hurt you, but if (in case) you did so, you shall certainly be one of the Zalimun (polytheists and wrong-doers)."" (Yunus: 106)**

Allah said,

**"Verily joining others in worship with Allāh is a great Zūlm (wrong) indeed." (Luqmaan: 13)**

Allah said,

**"Verily, whosoever sets up partners (in worship) with Allāh, then Allāh has forbidden Paradise to him, and the Fire will be his abode. And for the Zālimun (polytheists and wrong-doers) there are no helpers." (al-Maa'idah: 72)**

The example of the Minor 'Zulm' (Injustice) is what Allah mentioned in the following verses, concerning divorce: Allah said,

**"And fear Allāh your Lord (O Muslims). And turn them not out of their (husband's) homes nor shall they (themselves) leave, except in case they are guilty of some open illegal sexual intercourse. And those are the set limits of Allah. And whosoever transgresses the set limits of Allāh, then indeed he has wronged himself." (at-Talaaq: 1)**

Allah said,

**"But do not take them back to hurt them, and whoever does that, then he has wronged himself." (al-Baqarah: 231)**

**[Q. 172] Give examples for both the Major and the Minor 'Fisq' (Rebellion).**

[A. 172] The example of the Grosser 'Fisq' (rebellion) is what Allah mentioned in the following verses: Allah said,

**"Verily, the hypocrites are the Faasiqün (rebellious, disobedient to Allah)." (at-Tawbah: 67)**

Allah said,

**"Except Iblis (Satan). He was one of the jinn; he disobeyed the Command of his Lord." (al-Kahf: 50)**

Allah said,

**"and We saved him from the town (folk) who practiced Al-Khabaa'ith (evil, wicked and filthy deeds). Verily, they were a people given to evil, and were Fāsiqün (rebellious, disobedient to Allah)." (al-Ambiya: 74)**

The example of the Minor 'Fisq' (Rebellion) is what Allah said of libel mongers. Allah said,

**"and reject their testimony forever. They indeed are the Fāsiqunn (liars, rebellious, disobedient to Allah)." (an-Nur: 4)**

Allah said,

**"O you who believe! If a Faasiq (liar - evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done." (al-Hujurat: 6)**

It is said that the above verse was revealed concerning Al-Walid Bin Uqbah who lied to the Prophet (pbuh).

**[Q. 173] Give examples of both the Major and Minor 'Nifaq' (Hypocrisy).**

[A. 173] The example of the Grosser 'Nifaq' is mentioned above in the first verses of Al-Baqarah, and also in the following verses: Allah said, Verily, the hypocrites seek to deceive Allāh,

**"but it is He Who deceives them." (an-Nisaa': 142)**

Allah said,

**"Verily, the hypocrites will be in the lowest depth (grade) of the Fire; no helper will you find for them." (an-Nisaa': 145)**

Allah said,

**"When the hypocrites come to you (O Muhammad (peace be upon him)) they say: "We bear witness that you are indeed the Messenger of Allāh." Allāh knows that you are indeed His Messenger and Allāh bears witness that the hypocrites are liars indeed." (al-Munafiqun: 1)**

The example of the Minor 'Nifaq' is what the Prophet (pbuh) mentioned. The Prophet (pbuh) said, *"There are three things that denote a 'Munafiq' (Hypocrite): If he talks, he will tell lies. If he promises, he will break his promise. And if he is trusted, he will betray the trust."*

The Prophet said, *"There are four things, which, if they are together in a person, he will be a 'Munafiq' (Hypocrite),"* and the above 'Hadeeth' was recited.

### \*\*\* SORCERY, RUQAA AND AMULETS \*\*\*

#### [Q. 174] What is the ruling about sorcery and sorcerers?

[A. 174] We know that sorcery and magic exist; we know their effects which coincide with the Destiny that Allah wrote out for the universe. Allah said, **"And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by His Permission."** (al-Baqarah: 102)

The effects of magic are documented in Hadeeth Saheeh. As for the magician or sorcerer, however, if his magic is of the kind received from devils, as mentioned in the following verse, he is a 'Kafir' (Disbeliever). Allah said,

**"but neither of these two (angels) taught anyone (such things) till they had said, "We are only for trial, so disbelieve not (by learning this magic from us)." And from these (angels) people learn that by which they cause separation between man and his wife, but they could not thus harm anyone except by Allah's Permission. And they learn that which harms them and profits them not. And indeed, they knew that the buyers of it (magic) would have no share in the Hereafter."** (al-Baqarah: 102)

#### [Q. 175] What is the Islamic 'Hadd' (Punishment) for a sorcerer?

[A. 175] The Prophet ﷺ said, *"The punishment for a sorcerer is to kill him by the sword."*

Imam Malik and Imam Shafi'i said: "A sorcerer is to be killed if his magic involves kufr. If his acts do not involve kufr, he is not to be killed."

Many narrators confirm the killing of a sorcerer. Among them are: Umar Bin Al-Khattab, his son Abdullah, his daughter Hafsah, Uthman Bin Affan, Jundub Bin Abdullah, Jundub Bin Ka'ab, Qays Bin Sa'd, Umar Bin Abdul-Aziz, Abu Hanifa, and others, May Allah have mercy on them.

#### [Q. 176] What is 'Nashrah' (Unraveling of Sorcery) and what is its ruling?

[A. 176] 'Nashrah' means the act of unraveling magic done against someone. If it is done through another act of magic, it is a deed of the devil. If it is done through

'Ruqyah' (supplicating to Allah to remove it) or other lawful supplications, it is permissible.

**[Q. 177] What is the lawful 'Ruqyah' (Supplication to Allah to remove or prevent a harm or to make things smooth for a person if they are of benefit to him)?**

[A. 177] Legislated 'Ruqyah' must be purely taken from the Quran and/or sunnah. It must be uttered in Arabic. Both – the one making and the one receiving it – must believe that it will only take effect with Allah's permission. Jibreel made Ruqyah for the Prophet ﷺ. The Prophet ﷺ made Ruqyah for many of his Companions. He ﷺ allowed and even ordered them to do it. He ﷺ even allowed them to get paid for it. All that is found in the two Saheehs (i.e., Bukhari and Muslim).

**[Q. 178] What are the impermissible Ruqyahs?**

[A. 178] Unlawful Ruqyah is that not taken from the Qur'an or the sunnah. It is not uttered in Arabic. It is the work of the devil. It is made to please the devil, as is done by imposters, liars and deceiving people. It is also done by those who read old books of magic, such as Shams Al-Ma'arif, and it is introduced by the enemies of Islam who have nothing whatsoever to do with Islam, nor is it of the Islamic science, neither is it in its shadow as explained in the commentary of my poem "Sullam Al Wusool" (The Staircase of Reaching [Truth]).

**[Q. 179] What is the ruling for things people hang on their bodies or keep in their homes like amulets, icons, hairs, threads, sea-shells, and the like worn for the purpose of protecting the bearer from magic?**

[A. 179] The Prophet ﷺ said, *"Whoever hangs anything (on his body to protect himself from evil), will be left alone to it."*

In some of his travels, the Prophet ﷺ ordered all such things to be cut off and removed. He ﷺ said, *"Evil 'Ruqyah' and 'Tameemah' (Amulet) are acts of Shirk."*

The Prophet ﷺ said, *"Whoever hangs a 'Tameemah' (Amulet), may Allah not grant him completeness, and whoever hangs a sea-shell, may Allah not grant him success."*

In another version: *"Whoever hangs a 'Tameemah' (Amulet) has committed Shirk with Allah."*

Speaking to one who had a yellow bracelet round his wrist the Prophet ﷺ said, *"What is that for?"* The man said, *"To ward off weakness."* The Prophet ﷺ said, *"Remove it! It can only make you weaker. If you die wearing it, you will never prosper."*

Huthaifah cut a string off the wrist of someone and recited,

**“And most of them believe not in Allāh except that they attribute partners unto Him (i.e. they are Mushrikūn; polytheists).” (Yusuf: 106)**

Sa'eed Bin Jubair said. "He who cuts off a 'Tameemah' (Amulet) from someone, is equal to one who has freed a slave. This saying is considered as an authentic hadeeth.

#### **[Q. 180] What is the ruling for what is hanged if it were from the Quran?**

[A. 180] Some narrate that it is permissible. Most of them, however, prohibit it. Among the prohibitors are Abdullah Bin 'Uqaim, Abdullah Bin Amr, and Abdullah Bin Mas'ud, as well as others. Prohibition is more acceptable because the prohibition to hang anything is more general and because there is nothing mentioned that allows it. It is also disallowed to protect the Quran from disrespect. The person carrying it may not be spiritually pure. Prohibition is also to stop what leads to hanging other things, and to stop people believing in other things having the power besides Allah, thus turning the hearts away from Him, especially at this time.

#### **[Q. 181] What is the ruling for 'Kuhhaan' (Allies of the Devils)?**

[A. 181] 'Kuhhaan' are evil powers. They are allies of the devil. Devils inspire them, as Allah tells us in the following verse: Allah said,

**“And certainly, the Shayateen (devils) do inspire their friends (from mankind).” (al-An'aam: 121)**

They descend to them and throw to them what they hear (in the sky) adding a hundred lies to each word they hear as Allah tells us in the following verse,

**“Shall I inform you (O people!) upon whom the Shayatin (devils) descend? They descend on every lying, sinful person. Who gives ear (to the devils and they pour what they may have heard of the Unseen from the angels), and most of them are liars.” (ash-Shu'araa': 221-223)**

In a Hadeeth, the Prophet ﷺ said, "A listening (devil) would hear it. Those listening devils stand in tiers one above the other. Each would throw the word to the one under him till it is thrown onto the tongue of a 'Kahin'. An arrow of fire may burn the devil before he throws the word heard, or he may throw it before the arrow reaches him. In the latter case, he will add a hundred lies to it.

Of the same genre is the drawing on earth (that is called 'dividing by sand'), so is the use of seashells, stones and the like.

#### **[Q. 182] What is the ruling for the one who believes a 'Kaahin'?**



[A. 182] Allah said,

**"Say: "None in the heavens and the earth knows the Ghaib (Unseen) except Allah." (an-Naml: 65)**

Allah said,

**"And with Him are the keys of the Ghaib (all that is hidden), none knows them but He." (al-An'aam: 59)**

Allah said,

**"Or that the Ghaib (the unseen, i.e., Al-Lauh Al-Mahfudh; the Preserved Tablet) is in their hands, so that they can write it down?" (al-Haaqqah: 47)**

Allah said,

**"Is with him the knowledge of the Unseen so that he sees?" (an-Najm: 35)**

Allah said,

**"Allah knows but you do not know." (al-Baqarah: 216)**

The Prophet ﷺ said, "Whoever comes to a 'Kaahin' (i.e., a diviner, fortune-teller, etc.) and he believes in what he says, has disbelieved in what was revealed to Muhammad ﷺ."

The Prophet ﷺ said, "Whoever comes to a Kaahin and asks him something and then believes his answer, will have his prayers rejected for forty days."

### **[Q. 183] What is the ruling for 'Tanjeem' (Divination by Stars or Astrology)?**

[A. 183] Allah said,

**"It is He Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea." (al-An'aam:97)**

Allah said,

**"And indeed, We have adorned the nearest heaven with lamps, and We have made such lamps (as) missiles to drive away the Shayatin (devils)." (al-Mulk: 5)**

Allah said,

**"And the stars are subjected by His Command." (an-Nahl: 12)**

The Prophet ﷺ said, "He who takes a handful of stars has taken a handful of magic. It grows larger the more he adds to it. The Prophet ﷺ said, "I fear three things for you my 'Ummah (Islamic Community); believing in stars, disbelieving in Destiny, and injustice of the religious leaders."

Bin Abbas (May Allah be pleased with him and his father) said, concerning people who divine using the alphabet and the stars, "I do not see for those who do such,

an excuse before Allah.

Qatadah said, "Allah created the stars for three reasons: to decorate the sky, as fire arrows against devils, and as guiding signs for travelers. Whoever uses them for anything else, has mistaken his way, lost his shares and burdened himself with that of which he has no knowledge.

### **[Q. 184] What is the ruling for attributing rain to Anwa' (Seasons)?**

[A. 184] Allah said,

**“And instead (of thanking Allah) for the provision He gives you, you deny (Him by disbelief)!” (al-Waaqi'ah: 82)**

The Prophet ﷺ said, *"There are four bad customs that date to Pre-Islamic Period that will not be left: taking pride in tribe, casting doubt in lineage, believing that rain comes because of the seasons and hiring women to cry over the dead."*

The Prophet ﷺ said, *"Allah said, 'There are believers and disbelievers amongst My slaves. Those who say, 'We have got rain by the Mercy of Allah' are believers in Me and disbelievers in stars. Those who say, 'We have got rain by such and such season' are disbelievers in Me and believers in stars.'"*

### **[Q. 185] What is the ruling for 'Tiyarah' (Evil Omen) and how is it removed?**

[A. 185] Allah said,

**“Be informed! Verily, their evil omens are with Allah.” (al-A'raaf:131)**

The Prophet ﷺ said, *"There are no such things as 'Adwa (Catching Disease), 'Tiyarah' (Evil Omen), 'Haamah' (a Fearful Snake) or Safar (a month in the Islamic calendar)."*

The Prophet ﷺ said, *"Tiyarah (Evil Omen) is 'Shirk' (associating others with Allah)."*

Bin Mas'ud said, *"Every one of us would take evil omens, but Allah removes them by our depending on Him (and not heeding such omens)."*

The Prophet ﷺ said, *"Tiyarah (Evil Omen) is the one that would affect your decisions to go or not to go."*

Ahmed narrated about Abdullah Bin Amr that the Prophet ﷺ said, *"Whoever stops doing his work because of 'Tiyarah', has committed 'Shirk' (associating others with Allah)."* They said, *"What is the 'Kaffaarah' (atonement and expiation) of such?"* He ﷺ said, *"By saying: 'O my Lord! There is no good save what comes from You. And there is no bird except Your birds. There is no god but The Prophet ﷺ said, "The best*

of it is taking good omen and never turning a believer back (of what he intended to do). If one of you sees what he dislikes, let him say, 'O my Lord! Only You are the One Who brings good. Only you are the One Who wards off evil. There is no power or strength except with You.'

### [Q. 186] What is the ruling for the evil eye?

[A. 186] The Prophet (pbuh) said, "Evil eye is true."

The Prophet ﷺ saw a slave girl with a discolored part of her face and he ﷺ said, "Give her 'Ruqyah'; she has been given an evil eye."

Aisha (May Allah be pleased with her) said, "The Prophet ﷺ ordered that 'Ruqyas' should be used to ward off evil eye.

The Prophet ﷺ said, "Ruqyah should only be used against an evil eye or a fever.

There are many 'Hadeeths' concerning this. Evil eye will have no effect except by Allah's permission. It also explains the evil look in the eyes mentioned in the following verse:

**"And verily, those who disbelieve would almost make you slip with their eyes (through hatred) when they hear the Reminder (the Quran)." (al-Qalam: 51)**

### \*\*\* MAJOR AND MINOR SINS \*\*\*

### [Q. 187] How many are the divisions of sins?

[A. 187] Sins are divided into two types: 'Sagha'ir' (Minor Sins), and 'Kaba'ir' or 'Mubiqat' (Major or Deadly Sins).

### [Q. 188] How are evil acts expiated?

[A. 188] Allah said,

**"If you avoid the great sins which you are forbidden to do, We Shall expiate from you your (small) sins, and admit you to a Noble Entrance (i.e. Paradise)." (an-Nisaa': 31)**

Allah said,

**"Verily, the good deeds remove the evil deeds (i.e. small sins)." (Hud: 114)**

Allah, thus, tells us that minor sins are removed by avoiding major ones. The same is also mentioned in this 'Hadeeth'. The Prophet ﷺ said, "Follow a bad deed with a good one and the good deed will remove the bad one."

The authentic 'Hadeeths' also tell us that performing ablution properly, walking to the masjid, the five prayers, Jum'ah prayer to Jum'ah prayer, Ramadhan to

Ramadhan, night prayers in Ramadhan, night prayers in the 'Laylatul Qadr' (Night of Decree), fasting the tenth day of month Muharram and other good deeds are ways of removing bad deeds and minor sins. However, most 'Hadeeths' put a condition for that, i.e., avoiding the major sins. Avoiding major sins is then a condition for removing minor sins and bad deeds whether good deeds are done or not.

### **[Q. 189] What are the Deadly or Major Sins?**

[A. 189] They are defined as: any sin that deserves punishment by GHadd' (Islamic Capital Punishment). They are defined as: any sin mentioned (in the Qur'an) followed by damnation, Allah's anger, Hell or Fire or any other punishment. They are defined as: any sin that gives the feeling that the one doing it does not care for religion and does not fear Allah. They are given other definitions as well. In many 'Hadeeths', many sins of varying degrees are termed Major Sins. Some of them are Major 'kufr' (Disbelief) like: polytheism and sorcery. Others are Major, such as killing without a valid reason, deserting battle, taking usury, taking the wealth of the orphan, false witness, false witness against unsuspected believing women, drinking alcohol, disobeying parents, among others.

Bin Abbas (May Allah be pleased with him and his father) said, "Such Major Sins are nearer to seventy than to whoever investigates sins, termed as 'Kaba'ir', will find them more than seventy. If one investigates all the sins followed by punishment or dire threats in the Quran and Sunnah, whether followed by damnation, Allah's wrath, punishment, war or other things that fall under threats, one will find them very many.

### **[Q. 190] How are the Major Sins as well as Minor Sins expiated?**

[A. 190] They are expiated by true repentance. Allah said,  
**"O you who believe! Turn to Allah with sincere repentance! It may be that your Lord will expiate from you your sins, and admit you into Gardens under which rivers now (Paradise)." (at-Tahreem: 8)**

The phrase 'In the hope' when it is related to your Lord is sure to happen. Allah said,  
**"Except those who repent and believe (in Islamic Monotheism), and do righteous deeds; for those, Allah will change their sins into good deeds." (al-Furqaan: 70)**

Allah said,

**"And those who, when they have committed Faahishah (illegal sexual intercourse) or wronged themselves with evil, remember Allah and ask forgiveness for their sins; - and none can forgive sins but Allah - And do not persist in what (wrong) they have done, while they know. For such, the reward is Forgiveness from their Lord, and Gardens with rivers flowing underneath (Paradise)," (aal-'Imraan: 135-136)**

The Prophet ﷺ said, "Allah is happier with the repentance of His slave than a man who ventured into a desert. He had his animal carrying his food and water. He slept and woke up to find his animal gone. He got too hot and thirsty. He said let me return to my original place where I was sleeping. He returned and slept a little and then woke up and found that his animal was back. Allah is happier with the return and repentance of one of His slaves than that man with the return of his animal which had his food and water."

### \*\*\* REPENTANCE \*\*\*

#### [Q. 191] What is the 'Tawbah Nasoo'h' (Sincere Repentance)?

[A. 191] It is sincere repentance that fulfils three conditions: giving up the sin, regretting having ever committed it, and sincerely deciding never to commit it again. If the sin involves having done injustice to someone, the repentant should ask the person being wronged to forgive him if possible, otherwise it will be demanded of him on the Day of Judgment.

The Prophet ﷺ said, "Whoever has done injustice to his brother, let him settle with his brother, before the day when money will not count for anything. When matters will not be settled thus: If the wrongdoer has good deeds, they will be given to the wronged. And if the wrongdoer has no good deeds, the bad deeds of the wronged will be added to the latter."

#### [Q. 192] When is the door of 'Tawbah' (Repentance) closed against a person?

[A. 192] Allah said,

**"Allah accepts only the repentance of those who do evil in ignorance and foolishness and repent soon afterwards; it is they whom Allah will forgive and Allah is Ever All-Knower, All-Wise."** (an-Nisaa': 17)

The Companions of the Prophet ﷺ agree that every act of disobedience to Allah is an act of 'Jahaalah' (Ignorance) whether done intentionally or otherwise. Whatever sin done before death is very near.

The Prophet ﷺ said, "Allah will always accept repentance from a slave unless the latter is in his death throes." This is mentioned in many 'Hadeeths'. Thus repentance is not acceptable when a person is in the throes of death.

Allah said,

**"When there was no longer time for escape."** (Saad: 3)

And in the verse that follows. Allah said,

**"And of no effect is the repentance of those who continue to do evil deeds until death faces one of them and he says: 'Now I repent!'"** (an-Nisaa': 18)

**[Q. 193] When is the door of 'Tawbah' (Repentance) closed for all people?**

[A. 193] Allah said,

**"The day that some of the Signs of your Lord do come, no good will it do to a person to believe then, if he believed not before, nor earned good (by performing deeds of righteousness) through his Faith." (al-An'aam: 158)**

The Prophet ﷺ said, *"The hour will not come until the sun will rise from where it sets. When this comes to pass and people see it, they will all believe in Allah. But then those who have not believed before will not benefit from their belief then,"* then he ﷺ recited the above verse.

Many 'Hadeeths' giving the same meaning, were narrated by the Companions in the famous 'Hadeeth' Books. Safwan Bin Assal said that the Prophet ﷺ said, "Allah has opened a door before sunset, its width is seventy years. It is open for repentance. It will not be closed until the sun rises from where it sets.

**[Q. 194] What is the ruling for a person of Tawheed who dies having persisted in doing Major sins?**

[A. 194] Allah said,

**"And We shall set up balances of justice on the Day of Resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account. (al-Ambiyaa' : 47)**

Allah said,

**"And the weighing on that day (Day of Resurrection) will be the true (weighing). So as for those whose scale (of good deeds) will be heavy, they will be the successful (by entering Paradise). And as for those whose scale will be light, they are those who will lose their own selves (by entering Hell) because they denied and rejected Our Ayat (proofs, evidences, verses, lessons, signs, revelations, etc.)." (al-A'raaf: 8-9)**

Allah said,

**"On the Day when every person will be confronted with all the good he has done, and all the evil he has done." (aal-'Imraan: 30)**

Allah said,

**"(Remember) the Day when every person will come up pleading for himself. and every one will be paid in full for what he did (good or evil, belief or disbelief in the life of this world) and they will not be dealt with unjustly." (an-Nahl: 111)**

Allah said,

**"And be afraid of the Day when you shall be brought back to Allāh. Then every person shall be paid what he earned, and they shall not be dealt with unjustly." (al-Baqarah: 281)**

Allah said,

**"That Day mankind will proceed in scattered groups that they may be shown their deeds. So whosoever does good equal to the weight of an atom (or a small ant), shall see it. And whosoever does evil equal to the weight of an atom (or a small ant), shall see it." (az-Zalzalah: 6-8)**

There are many other verses that give the same meaning. The Prophet ﷺ said, *"Whoever will have his account discussed on the Day of Judgment — will be punished."* Aisha (May Allah be pleased with her) asked, "Does not Allah say, 'Soon will his account be taken by an easy reckoning?'" He ﷺ said, *"True. But this applies to the display (of accounts); still whoever will have his account discussed will be punished."* As has been explained earlier, we have mentioned texts about the 'Gathering of People', the cases of situation, the balance, the spreading of accounts, exposition, reckoning, 'Siraat' (the Bridge over Hell), intercessions, etc. People will have different ranks, good or bad, on the Day of Judgment, according to their obedience or disobedience to their Lord. Some will be faster to good places; some will be slower; still others will have wronged themselves. Then you should know that what the Quran and the Sunnah confirm and what the first interpreters and scholars of Islam believed is that the disobeyers of monotheism people are of three ranks.

The first are those who have done more good than bad deeds. Those will enter Paradise and Fire will never touch them.

The second are the people who have equal numbers of good and bad deeds. Their bad deeds stopped them from entering Paradise. And their good deeds stopped them from entering Fire. Those are the people who stay in between, the people of al-A'raaf (Purgatory), whom Allah mentioned that they would stand between Paradise and Hell for as long as Allah wills them to stand. Then they will be allowed to enter Paradise. As Allah told us in the following verse, when the people of Paradise have entered it and the people of Fire have entered it, they call one another:

Allah said,

**"And between them will be a barrier screen and on al-a'raaf (a wall with elevated places) will be men (whose good and evil deeds would be equal in scale), who would recognize all (of the Paradise and Hell people), by their marks (the dwellers of Paradise by their white faces and the dwellers of Hell by their black faces), they will call out to the dwellers of Paradise, 'Salamun 'Alaykum" (peace be on you), and at that time they (men on al-a'raaf) will not yet have entered it (Paradise), but they will hope to enter (it) with certainty. And when their eyes will be turned towards the dwellers of the Fire, they will say: "Our Lord! Place us not with the people who are Zalimuun (polytheists and wrong-doers)." And the men on al-a'raaf (the wall) will call unto the men whom they would recognize by their marks, saying: "Of what benefit to you were your great numbers (and hoards of wealth), and your arrogance against Faith?" Are they those, of whom you swore that Allāh would never show them mercy. (Behold! It has been said to them): "Enter Paradise,**



**no fear shall be on you, nor shall you grieve." (al-A'raaf:46-49)**

The third are people who meet Allah having persisted in doing Major Sins, though they have the basis of monotheism and faith. Their bad deeds were more than the good ones. Those will enter the Fire reaching up to the heels. Some will have the Fire reach half way to their shins, Some will have the Fire all over their bodies except where there are the traces of prostration — on their faces and bodies such group is.

The people Allah will allow our Prophet Muhammad ﷺ, other Prophets, allies and angels, and honored people of 'intercession' to intercede for their sake. Allah will mark out a group and they will take them out of Hell. Then He will mark another group and they will take them out of Hell, and so on. They will take out whoever had the weight of a dinar of good in their hearts; then whoever had the weight of half a dinar of good in their hearts; then whoever had the weight of a grain of barely of good in their hearts; till they take out of Hell whoever had the weight of an atom or less of good. Finally, the intercessors say: 'Our Lord! We have left no one with any good in it. Nobody of those who die believing in the Oneness of Allah will stay permanently in Hell, no matter what they do. However, the greater the faith and the Minor the sin, the Minor the punishment in Hell, the shorter the stay therein, and the faster in getting out of it will be, and vice versa.

The Prophet ﷺ said, *"Whoever says "la ilaha illa Allah" (There is no deity worthy of worship in truth but Allah) will benefit from it on a day no matter what has happened to him before Such is the rank of those whose understanding failed them and those whose footsteps were not firmly on the truth: those who differed greatly in truth."*

Allah said,

**"Then Allah by His Leave guided those who believed to the truth of that whercin they differed. And Allah guides whom He wills to the Straight Path." (al-Baqarah: 213)**

### **[Q. 195] Do 'Hudood' (plural of 'Hadd', i.e., punishment) expiate people's sins?**

[A. 195] The Prophet ﷺ, surrounded by a group of his Companions. said. *"Give me allegiance that you do not associate aught with Allah, that you do not steal, that you should not commit adultery or fornication, and that you should not kill your children, that you should not make up lies and pose them as the truth, that you should not disobey one commanding you to do good, whoever fulfils this allegiance will be rewarded by Allah. Whoever does some of the above sins and gets his punishment in this world, his sins are expiated. Whoever does some of the above sins and Allah does not punish him in this world, his case will be in Allah's Hands; if He so wills, He will forgive him and if He so wills, He will punish him."* (He ﷺ meant any sin other than shirk. Ubadah said, "We gave him our allegiance"

**[Q. 196] How do we combine the 'Hadeeth': 'His case is with Allah, if so He wills, He punishes him, and if He so wills, He and the fact stated forgives him, above: 'If a person's evil acts are more than his good ones, he will enter the Fire?'**

[A. 196] There is no contradiction between them. Whoever Allah wills to forgive will give him an easy reckoning. The Prophet ﷺ explains this as 'Ard (Exposition) and said in its description: "Each one of you will draw near meaning the believers — to his Lord till He puts His 'Kanaaf on him, i.e., puts him so close that no one can witness. And He will say: 'Have you done such and such (sins)? He will say, 'Yes, I have.' And He will say, 'Have you done such and such (sins)?' He will say, eyes, I have.' Then Allah will say, have kept your sins secret on earth and today I forgive them for you."

Those who will enter the Fire for their sins will be the ones who will be questioned during their reckoning.

The Prophet ﷺ said, "Whoever is questioned during his reckoning will be punished."

### \*\*\* THE SIRAAT AL MUSTAQEEM (STRAIGHT PATH) \*\*\*

**[Q. 197] What is the Straight Path Allah commanded us to follow and prohibited us from following any other?**

[A. 197] It is the religion of Islam that Allah sent with His Messengers and revealed in His Books, Allah accepts no religion but Islam. No one shall be saved except those who follow it. Whoever takes another path will go astray.

Allah said,

**"And verily, this (i.e., Allah's Commandments (mentioned in the previous two Verses 151 and 152)) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. (6: 153)**

The Prophet ﷺ drew a line on the sand and said, "This is the Straight Path of Allah." Then he drew more lines to its right and left and said, "These are the diverse roads leading astray. Not a way amongst them but has a devil that calls people to stray on it." Then he ﷺ read the verse: Allah said,

**"And verily, this (i.e., Allah's Commandments (mentioned in the previous two Verses 151 and 152)) is my Straight Path, so follow it, and follow not (other) paths, for they will separate you away from His Path. (6: 153)**

The Prophet ﷺ said, "Allah gives us the parable of a Straight Path with walls on both sides. Those walls have open doors with closed curtains. On the entrance to the path a caller is saying: 'O people! Enter you all the Straight Path and do not go astray!' Another caller calls from above the 'Sirat'. When a person tries to raise one of the closed curtains, the other caller above the Straight Path will say, 'Woe unto you! Do not raise it! Because if you raised it, you would enter through.' The Straight Path is Islam. The two walls are the prohibitions Allah set on mankind. The open doors are the doors that lead to committing what Allah prohibited. The caller at the entrance to the Straight Path is the Book of Allah. The caller above the Straight Path is the inner preacher in the heart of every Muslim."

**[Q. 198] How can a person reach the Straight Path safely and not to deviate from it?**

[A. 198] This can only happen when one adheres to the Quran and Sunnah. Thus, one would achieve true Tawhed (Monotheism) to Allah and true following of the Prophet ﷺ.

Allah said,

**“And whoso obey Allah and the Messenger (Muhammad ﷺ) then they will be in the company of those on whom Allāh has bestowed His Grace, of the Prophets, the Siddiqun (those followers of the Prophets who were first and foremost to believe in them, like Abu Bakr As-Siddiq (may Allah be pleased with him), the martyrs, and the righteous. And how excellent these companions are!” (an-Nisaa’: 69)**

'Those on whom is the Grace of Allah', mentioned in the above verse, are those mentioned in the first Surah of the Quran. to whom the Straight Path attached.

Allah said,

**“You (Alone) we worship, and You (Alone) we ask for help (for each and everything). Guide us to the Straight Way. The Way of those on whom You have bestowed Your Grace. not (the way) of those who earned Your Anger (such as the Jews), nor of those who went astray (such as the Christians).” (al-Faatihah: 5-7)**

There is no greater grace for a slave than to be guided to this Straight Path, guiding him away from other roads that would lead him to loss. The Prophet ﷺ said, *"I have left you on the white path; its night is as clear as its day. Whoever leaves it will perish."*

**\*\*\* BID'AH (INNOVATION) \*\*\***

**[Q. 199] What is the opposite of Sunnah?**

[A. 199] The opposite of Sunnah is 'Bid'ah' (Innovation) that is to make, as law, what Allah has not permitted to be made a law. It is what the Prophet ﷺ referred to saying, *"Whoever adds to our religion is to be rejected."*

The Prophet ﷺ said, *"Follow my Sunnah and the Sunnah of the well guided Caliphs after me. Take firm hold of it with hands and teeth. Beware of innovations, for every innovation in religion is 'Dalaalah' (an act of going astray; misguidance)."*

The Prophet ﷺ referred to its happening saying, *"My Ummah will be divided into seventy-three sects all of which will be thrown into Hell except one."* He ﷺ him specified this sect saying, *"They are those who follow the way I and my Companions follow."* Allah cleansed the Prophet ﷺ of the people of 'Bid'ah ' in the following verse:

Allah said,

**“Verily, those who divide their religion and break up into sects (all kinds of religious sects), you (O Muhammad ﷺ) have no concern in them in the least. Their affair is only with Allah.” (al-An’aam: 159)**

**[Q. 200] How is 'Bid'ah' (Innovation), as violator of religion, subdivided?**

[A. 200] It is divided into two types: One that makes a person a 'Kafir' (Unbeliever) and one that does not.

**[Q. 201] What are the innovations that deem their doer a non-Muslim?**

[A. 201] They are many. They are whatever denied of what is known to be necessarily part of religion, because this entails disbelief in the Qur'an and what Allah sent with His Messengers, such as the innovation Jahmiyyah sect who denied the Attributes of Allah and said that the Qur'an was created or that the Attributes were created, denying that Abraham was a close friend of Allah, or that Allah spoke to Moses. The Qadariyyah sect also denied Allah's Knowledge, His deeds and His Destiny. Also, there is the innovation of those who say that Allah looks like His creatures. On the one hand, some of the above had the prior intention of destroying the basis of Islam and planting the seeds of doubt in its people. Such are sure 'Kafirs'. They are foreign to Islam and are its worst enemies. On the other hand, some are confused and do not know. Those are only pronounced 'Kafirs' after confronting them at a trial and evidence is brought against them.

**[Q. 202] What is the 'Bid'ah' that does not deem its doer a non-Muslim?**

[A. 202] It is the one that does not entail disbelief in the Qur'an or in what Allah sent His Messengers with, such as the innovation of Marwaani sect. The Virtuous Companions denied their innovation but did not call them 'Kafirs' for saying it, or undo the hand of allegiance for it. An example of such is delaying some prayers till the end of their proper time, making the 'Khutbah' (Sermon) before the prayer of Eid, sitting for the same 'Khutbah' during Jum'ah and other prayers, abusing some of the Prophet's ﷺ Companions on the 'Mimbar' (Pulpit), etc. They did such acts not because they believe them to be Islamically legal, but out of their own wrong interpretations, personal wishes and worldly reasons.

**[Q. 203] How is 'Bid'ah' according to the way it is practiced, divided?**

[A. 203] It is divided into two types: 'innovation in worship' and 'innovation in dealings'.

**[Q. 204] How is 'Bid'ah' in worship subdivided?**

[A. 204] It is subdivided into two kinds. The first is worshipping Allah in a way He did not prescribe. As what some of the ignorant people, among the Sufi sect, do by worshipping Allah through singing, using music and dancing. About those, Allah mentioned the following verse: Allah said,

**"Their Salat (prayer) at the House (of Allah, i.e., the Ka 'bah at Makkah) was nothing but whistling and clapping of hands." (al-Anfaal: 35)**

The second is worshipping Allah in a way He prescribed but not in the correct way. Praying bare headed when in Ihram is lawful\* but praying bare headed when not in Ihram with the intention of this being an act of worship is an example of the second type. Likewise, is performing any act of worship in the wrong way to which it is prescribed, like praying at prohibited times, fasting the day of doubt or fasting during Eid.

**[Q. 205] How many are the cases of 'Bid'ah' in the 'worship' in which it occurs?**

[A. 205] It has two cases. In the first, it annuls the whole act, like adding a Rak'ah (i.e., unit) to Fajr prayer or a fourth to Maghrib prayer or a fifth to a four-Rak'ah prayer. The same applies to reducing the number of prescribed Rak'at (plural of Rak'ah).

In the second case, it annuls the innovation only but the whole act in which it occurs remains accepted. Such as the one who washes more than three times during ablution, one's ablution is still valid, but the Prophet ﷺ said. *"He who adds has done bad, has transgressed and has done wrong."*

**[Q. 206] What are the 'innovations in religion' in dealings with people?**

[A. 206] They are to make a condition that does not agree with the Qur'an and the Sunnah; like making a condition of alliance with a former slave for one other than the one who set him free. This is shown in the story of Burairah when her people set a condition of different alliance. The Prophet ﷺ thanked Allah and said, *"There are some people who set conditions not in the Quran. Any condition not in agreement with the Quran is null and void. Even if they be a hundred conditions, the judgment of Allah is better and the conditions Allah sets are more secure. Why do some of you say: 'You set the slave free, and I will be the ally.' Alliance is for the one who gives the freedom."* Likewise, any condition that allows what is prohibited or prohibits what is allowed is null and void.

**\*\*\* THE COMPANIONS AND THE FAMILY OF THE PROPHET ﷺ \*\*\***

**[Q. 207] What is our duty concerning the Companions of the Prophet ﷺ and the members of his household?**

[A. 207] We should be loyal to them in heart and word. We should spread their good deeds. We should not go into their bad deeds and the disputes they had among themselves, We should refer to them with respect as Allah referred to their similitude in the Tawrah, the Injeel and the Qur'an, and as it is recorded in the authentic 'Hadeeths' of their virtues.

Allah said,

**“Muhammad ﷺ is the Messenger of Allah. And those who are with him are severe against disbelievers, and merciful among themselves. You see them bowing and falling down prostrate (in prayer), seeking Bounty from Allah and (His) Good Pleasure. The mark of them (i.e. of their Faith) is on their faces (foreheads) from the traces of prostration (during prayers). This is their description in the Taurat (Torah). But their description in the Injeel (Gospel) is like a (sown) seed which sends forth its shoot, then makes it strong, and then becomes thick and it stands straight on its stem, delighting the sowers, that He may enrage the disbelievers with them. Allah has promised those among them who believe (i.e. all those who follow Islamic Monotheism, the religion of Prophet Muhammad ﷺ till the Day of Resurrection) and do righteous good deeds, forgiveness and a mighty reward (i.e. Paradise).” (al-Fath: 29)**

Allah said,

**“And those who believed, and emigrated and strove hard in the Cause of Allāh (Al-Jihād), as well as those who gave (them) asylum and aid - these are the believers in truth, for them is forgiveness and Rizqun Kareem (a generous provision i.e. Paradise).” (al-Anfaal: 74)**

Allah said,

**“And the foremost to embrace Islam of the Muhajirun (those who migrated from Makkah to Al-Madinah) and the Ansar (the citizens of Al-Madinah who helped and gave aid to the Muhajirun) and also those who followed them exactly (in Faith). Allah is well-pleased with them as they are well-pleased with Him. He has prepared for them Gardens under which rivers flow (Paradise), to dwell therein forever. That is the supreme success.” (at-Tawbah: 100)**

Allah said,

**“Allah has forgiven the Prophet ﷺ, the Muhajirün (Muslim emigrants who left their homes and came to Al-Madinah) and the Ansar (Muslims of Al-Madinah) who followed him (Muhammad ﷺ) in the time of distress (Tabük expedition).” (at-Tawbah: 117)**

Allah said,

**“And there is also a share in this war spoils) for the poor emigrants, who were expelled from their homes and their property, seeking Bounties from Allah and to please Him, and helping Allah (i.e. helping His religion) and His Messenger (Muhammad ﷺ) Such are indeed the truthful (to what they say). And (it is also for) those who, before them, had homes (in Madinah) and had adopted the Faith, love those who emigrate to them, and have no jealousy in their breasts for that which they have been given (from the war spoils of Bani An-Nadeer), and give them (emigrants) preference over themselves even though they were in need of that.” (al-Hashr: 8-9)**

We know and believe that Allah looked at the people who fought in the battle of Badr and said: *"Do whatever you want, I have forgiven you all."* The people who fought in the battle of Badr were three hundred and ten. *"No one of those who*



*swore allegiance under the Tree will enter the Fire."* Allah is well pleased with them and they with Him. Those were numbered 1400, and in another account 1500.

Allah said,

**"Indeed, Allah was pleased with the believers when they gave their Bai'ah (pledge) to you (O Muhammad ﷺ) under the tree: He knew what was in their hearts." (al-Fath: 18)**

We believe that theirs was the best century of this 'Ummah' (Nation) and this 'Ummah' is the best 'Ummah' ever to live. We believe that if one of those who came after them spent the weight of the Uhud Mountain in gold, would never be an equal or even half an equal to any of them. We also believe that they were not faultless. They could commit mistakes. However, we know they did their very best. The one of them who judged correctly would have double good wages, and the one who erred would get one good wage according to his good hard work and his error was forgiven. They had virtues and good deeds that would far outweigh their bad deeds, if any should have occurred. Can a little dirty water affect the cleanness of the ocean? May Allah be pleased with them and may He please them. The same applies to the wives and the members of the Prophet's ﷺ household whom Allah purified. We disown any who has felt in his heart or uttered any bad thing about the Companions of the Prophet of Allah ﷺ or the members of his household or to any one of them. We take Allah as our witness that we love them and support them and fight for them as far as we can in accordance to the Prophet's ﷺ will.

The Prophet ﷺ said, *"Do not abuse my companions."*

The Prophet ﷺ said, *"Allah, Allah, for my Companions."*

The Prophet ﷺ said, *"I leave two heavy things among you. The first is the Book of Allah. Hold on Allah's Book and adhere to it!"* Then he said, *"Then, the members of my household; I remind you of Allah concerning them."*

### **[Q. 208] Who is the best of the Companions in general?**

[A. 208] The best among them are the first of the Immigrants, then those who fought the battle of Badr; those who fought the battle of Uhud, those who gave the allegiance of Radwan and finally those who came after.

Allah said,

**"Those who spent and fought before the conquering (of Makkah, with those among you who did so later). Such are higher in degree than those who spent and fought afterwards. But to all Allah has promised the best (reward)." (al-Hadeed: 10)**



**[Q. 209] Who is the best of the Companions specifically?**

[A. 209] Abdullah Bin Umar (May Allah be pleased with him and his father) said, "At the time of the Prophet ﷺ, we used to find no peer to Abu Bakr among the Companions, then Umar then Uthman. After them we did not say who was better among the others."

The Prophet ﷺ said to Abu Bakr in the cave, *"What do you think (would happen) to two people Allah is their third?"*

He ﷺ said, *"If I were to take a close friend from my 'Ummah' (Nation), I would take Abu Bakr. However, he is my brother and my Companion."*

He ﷺ said, *"Allah sent me to you and you said, 'You lied.' Abu Bakr said, 'You told the truth.' He consoled me with his own self and his — leave my Companions to me."* He repeated that twice.

The Prophet ﷺ said. *"O Bin Al-Khattab! By Him Who has my soul in His Hands, whenever Satan meets you walking on a road, he changes to another."*

The Prophet ﷺ said, *"There were preachers for 'Ummahs' (Nations) that preceded you. If there is a preacher for my 'Ummah' (Nation), such a person will be Umar."*

When talking about the wolf and the cow that talks; he ﷺ said, *"I believe in this, Abu Bakr believes in this, and Umar believes in this."*

When Uthman went to Makkah at the allegiance at Radwan, the Prophet ﷺ put his right hand and said, *"This is — on behalf of — the hand of Uthman."* He stroke his hand with it and said, *"This is for Uthman."*

He ﷺ said, *"He who digs the well of Romah will enter Paradise."* Uthman did.

He ﷺ said, *"Whoever finances the 'Usrah — hard time — army will enter Paradise."* Uthman financed it.

He ﷺ said about Uthman, *"Should not I get bashful of the one of whom the angels get bashful?"*

The Prophet ﷺ said to Ali, *"You are of me, and I am of you."*

He ﷺ also said of Ali, *"He loves Allah and His Prophet ﷺ, and Allah and His Prophet love him."*

He ﷺ said, *"Whoever I protect, Ali protects."*

He ﷺ said to Ali, *"Would not you like to be with me as Haaron (Aaron) ﷺ was with Musa (Moses) ﷺ. Only there is no Prophet after me."*

The Prophet ﷺ also said, "Ten are in Paradise: The Prophet ﷺ is in Paradise. Abu Bakr is in Paradise. Umar is in Paradise. Uthman is in Paradise. Ali is in Paradise. Talha is in Paradise. Az-Zubair Bin Al-Awwam is in Paradise. Sa'd Bin Malik is in Paradise. Abdul-Rahman Bin Auf is in Paradise." Sa'eed Bin Zaid said, could have been named the tenth," (meaning himself).

The Prophet ﷺ said, "The most merciful in my 'Ummah' (Nation) to my 'Ummah' is Abu Bakr, the hardest in matters of religion is Umar; the most bashful is Uthman. The one who knows best the religious commandments of the allowed and prohibited is Mu'adh Bin Jabal. The one who recites Qur'an the best is Ubayy. The one who knows best about matters of worship is Zaid Bin Thaabit. Every 'Ummah' has a keeper of secrets; the keeper of this Ummah is Abu Ubaidah Bin Al-Jarraah."

He ﷺ said of Al-Hassan and Al-Hussain (his two grandsons), "They are the princes of the youth in Paradise." And then he said, "The two Raihanas (sweet basil) of Paradise."

He ﷺ said, "O my Rabb (Lord)! I love them. Please love them."

He ﷺ said of Al-Hassan, "This grandson of mine is a leader. Allah will cause him to make peace between two great groups of Muslims." And this became true. And of their mother — his daughter — he ﷺ said, "She is the best among the women of Paradise."

Most Companions had many virtues and strong points in which they surpassed others. Some were common to most Companions, and some were peculiar to certain Companions. It is not necessary that when one of them had a virtue or a strong point in which he surpassed other Companions that such a person was better than them in all virtues — except the first Caliphs. As for the first three the above 'Hadeeth' mentions their strengths. As for Ali, all the people of the Sunnah agree that he was – after them – the best person on earth.

### \*\*\* THE KHILAAFAH \*\*\*

#### [Q. 210] How long has the Caliphate continued after the Prophet ﷺ?

[A. 210] Abu Dawood and others narrated through Sa'id Bin Jumhan, through Safinah who said that the Prophet ﷺ said, "The Caliphate after Prophethood will be thirty years. Then Allah will give command to whomever He wills."

That came to pass the duration of the Caliphahte of Abu Bakr, Umar, Uthman and Ali (May Allah be pleased with them all). Abu Bakr ruled for two years and three months. Umar ruled for ten years and six months. Uthman ruled for twelve years. Ali ruled for four years and nine months. They make thirty with the six months oath of allegiance for Hassan Bin Ali, the grandson of the Prophet ﷺ.

The first king in Islam was Mu'awiyah (May Allah be pleased with him) and he was the best of them. After him came many kings till Umar Bin Abdul-Aziz (May Allah

be pleased with him) came. The Sunnah people considered him a fifth Caliph as he acted the way the first Caliphs did.

**[Q. 211] What is the evidence for the Caliphate of those four, in general?**

[A. 211] The evidence for it is great and countless. One is the designation of its duration of thirty years that came to be the duration of their rule. Another is their preeminence on other Companions and the preeminence of each of them over the others according to their succession in ruling the Muslim 'Ummah'. Also, what Abu Dawood and others from Sumrah Bin Jundub (Allah be pleased with him), that a man said, "O Messenger of Allah ﷺ! Indeed, it is as if I saw a bucket spill out from the sky, so Abu Bakr came and drank from it a little, then Umar came and he drank from it a lot, then Uthman came and he drank from it a lot, then Ali came, and he drank from what barely remained." And from the other – and stronger – proof, is the consensus that these four were Caliphs. And no one slanders or criticizes their Caliphhood except an innovating deviant.

**[Q. 212] What is the evidence for the Caliphate of those three, in general?**

[A. 212] The evidence for it is many, as previously mentioned, and from it is the hadeeth of Abi Bakrah (Allah be pleased with him), that the Prophet ﷺ one day said, "Which one of you saw a vision?" Then a man said, "I saw a pair of scales descending from the sky. You and Abu Bakr were weighed, and you were heavier. Then Abu Bakr and Umar were weighed, and Abu Bakr was heavier. Then Umar and Uthman were weighed, and Umar was heavier. Then the scales were raised up."

The Prophet ﷺ said, "Tonight, a pious man saw Abu Bakr was weighed with the Prophet of Allah, and Umar was weighed with Abu Bakr and Uthman was weighed with Umar." Both 'Hadeeths' are in the Sunan.

**[Q. 213] What evidence is there for the Caliphate of Abu Bakr and Umar, in general?**

[A. 213] There is much evidence concerning that. In the Saheeh the Prophet ﷺ said, "While I was sleeping, I saw in a dream that I was on a well that had a bucket. I drew a good account of its water. Then, Abu Bakr came and took a bucket or two and his taking was weak; may Allah forgive his weakness. Then, Umar came and I have not seen one draw as Umar. Then people came with their camels."

**[Q. 214] What evidence is there for the Caliphate of Abu Bakr (Allah be pleased with him) and his precedence in it?**

[A. 214] There is very much evidence concerning this. Some have been mentioned

above. In the Saheeh of Al-Bukhari and Muslim, a woman came to the Prophet ﷺ, but he ﷺ told her to return (i.e., to come later). She asked him what she should do in case she did not find him (meaning if she found he had died). He said, *"If you do not find me, go to Abu Bakr."*

On his deathbed, the Prophet ﷺ said to Aisha. *"Send for your father and brother to write a letter. I fear that an imposter or anyone entertaining hope in leadership should say, 'I have more right to it.' Yet Allah and the believers want no one but Abu Bakr."*

The Prophet ﷺ, during his illness, said the same when he forwarded Abu Bakr to lead the Muslims in Prayer. All the Companions, Muhajireen (Immigrants) and Ansaar (Supporters), agreed to give him their oath and allegiance.

#### **[Q. 215] What evidence is there for the precedence of Umar in the Caliphate after Abu Bakr (Allah be pleased with them)?**

[A. 215] The Prophet ﷺ said, *"I do not know how long will stay with you. So, take example of those who will come after me,"* and he pointed to Abu Bakr and Umar (Allah be pleased with them).

In the Hadeeth of the 'Trial' that wavered as the waves of the sea, Hudhayfah (Allah be pleased with him) said to Umar, *"Between you and Fitnah (Trial) is a closed door."* Umar (Allah be pleased with him) asked, *"Will it be opened or will it be broken?"* He said, *"It will be broken."* Umar (Allah be pleased with him) said, *"Then it will never be closed again."*

The door was Umar. His breaking was his being killed. The sword was never put down in the 'Ummah' after his death. The whole 'Ummah' was in agreement that he was rightly the Caliph after Abu Bakr (Allah be pleased with him).

#### **[Q. 216] What evidence is there for the precedence of Uthman in the Caliphate after Abu Bakr and Umar (Allah be pleased with them)?**

[A. 216] There is much evidence concerning this. Ka'b Bin Ujaz said, *"The Prophet ﷺ mentioned a 'Trial' that was soon to come."* A man covering his face passed and the Prophet ﷺ pointed to him and said, *"That man will be on the Right Path during that Trial."* Ka'b said, *"I jumped and took the man by his hands. It was Uthman."* I said, *"Is this the man, O Prophet of Allah?"* He ﷺ said, *"He is the man."* (Narrated by Bin Majah and Tirmidhee about Murrah Bin Ka'b, and said it was authentic Hadeeth).

The Prophet ﷺ said, *"O Uthman! When Allah gives you the baton of leadership, one day, and the hypocrites want you to leave it, do not leave it."* He repeated it three times.

The people of Shura (Counsel) were the first to give him their oath of allegiance then the rest of the people. The first to give him his oath of allegiance was Ali (Allah be pleased with him) immediately after Abdul-Rahman Bin Auf (Allah be pleased with him).

**[Q. 217] What evidence is there for the precedence of Ali in the Caliphate after Abu Bakr, Umar and Uthman (Allah be pleased with them all)?**

[A. 217] There is much evidence concerning this. The Prophet ﷺ said, "Woe is unto Ammaar. The aggressors will kill him. He will be calling them to Paradise, and they will be calling him to the Fire."

Ammar was with Ali. The people of Shaam (now Syria) killed him while he was calling them to be loyal to the rightful Imam Ali. The 'Hadeeth is in As-Saheeh.

The Prophet ﷺ said, "A group will walk out – against Islam – at a time of dispute among people. The group nearest to the truth will kill them."

Khawarij (the deviated sect) walked out against Muslims and Ali killed them on the battle of Nahrawaan. He had more right to the succession of leadership by the consensus of the people of Sunnah.

**\*\*\* OUR CREED REGARDING RULERS \*\*\***

**[Q. 218] What is the duty towards the leaders?**

[A. 218] The duty is to give them advice by assisting them with justice, obeying them, enjoining them of righteousness, praying behind them, fighting with them. paying them Zakat, being patient with them even though they might be unjust at times, and not fighting against them unless they show clear signs of 'Kufr', not to praise them falsely, and pray for them that Allah may grant them guidance.

**[Q. 219] What is the evidence for that?**

[A. 219] There is much evidence concerning this.

Allah said,

**"O you who believe! Obey Allah and obey the Messenger (Muhammad (peace be upon him)) and those of you (Muslims) who are in authority." (an-Nisaa':59)**

The Prophet ﷺ said, "Listen and obey even if a slave is your leader."

The Prophet ﷺ said, "He who finds something he does not like in his leader should be patient. He who walks out of the group — of Muslims — by a hand span and then dies, he dies as a person in Jahiliyyah (The Pre-Islamic Period)."

Ubaadah Bin Assamit said, "The Prophet ﷺ called us and we gave him our oath of allegiance that we should listen and obey whether we like or dislike, whether in poverty or richness, that we should not dispute people who are more fit to the things than ourselves, unless you see clear signs of 'Kufr' of which you have clear evidence."

The Prophet ﷺ said, "If a black slave is made your leader to lead you according to the Quran, listen to him and obey."

The Prophet ﷺ said, "A Muslim must listen and obey whether he likes or dislikes, unless he is ordered to disobey Allah and the Prophet. If he is ordered of such, he should not listen nor obey."

The Prophet ﷺ said, "Obedience is only in Ma'ruf (doing good)."

The Prophet ﷺ said, "Even if you are beaten on the back and your money is taken from you, you must still listen and obey."

The Prophet ﷺ said, "He who disobeys [a leader] will meet Allah on the Day of Judgment with no plea for him. He, who dies without giving his oath of allegiance, dies as a person in Jahiliyyah (Pre-Islamic Period)."

The Prophet ﷺ said, "He, who wants to scatter this Ummah (Nation) when it is united, strike him with the sword, no matter who he was."

The Prophet ﷺ said, "There will be leaders. Some you will know, and some you will deny. He who knows is absolved, and he who denies is safe." They asked, "Should not we fight them?" He ﷺ said, "No, you should not, so long as they perform prayers."

There are also other Hadeeths, all in the Saheeh.

### \*\*\* COMMANDING GOODNESS AND FORBIDDING EVIL \*\*\*

**[Q. 220] Who should take the duty of enjoining good and forbidding evil? And what are the ranks thereof?**

[A. 220] Allah said,

**"Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all that Islam has forbidden). And it is they who are the successful." (aal-'Imraan: 104)**

The Prophet ﷺ said, "Whoever of you sees what is wrong should change it by his hand. If he cannot, then he should change it by his tongue. And if he cannot, then he should change it by his heart, and that is the weakest of imaan."

There are innumerable verses and Hadeeths in this respect. They all clearly show that it is an obligation on all that may see, to enjoin good and forbid evil. Such



obligation is not cancelled unless another Muslim does it for him, each according to his means. The more a person can do this, and the more is his knowledge, the more he is obligated to fulfill it. When a calamity befalls sinners, the only people to be saved are those who forbid the sins. We wrote a separate book on this subject which is sufficient for the seeker of truth.

**\*\*\* KARAAMAAT (MINOR MIRACLES) OF THE AWLIYAA' \*\*\***

**[Q. 221] What is the ruling for Karamat (Miracles) of Awliyaa' (The allies of Allah)?**

[A. 221] Such Karamat (Miracles) are true. It is that some miracle is achieved at their hands, which they do not do by themselves, and is not in way of challenge. Allah may cause the miracle to happen through them even though they might not know of it. The stories of the Companions of the Cave, the Companions of the Rock, Jurayj the Monk are well known. All are miracles for their Prophets. Such Karamat are greater and more numerous in this Ummah (Nation) because of the greatness of the miracles of its Prophet ﷺ and his high status with Allah. Such as what occurred to Abu Bakr during the battles of Riddah. Also, the call Umar made to Sariyah; while the former was on the pulpit in Madinah, the latter heard his call while in a battle in Shaam (Syria). Umar's letter to the Nile which made it overflow again. The Miracle of Alaa' Bin Al-Hadramy's horses, which he rode over the sea, while fighting the Romans, is also known. The prayer, which Abu Muslim Al-Khawlani performed in a fire kindled by Al-Aswad Al-'Ansi, is also one of these miracles. There are many more Karamat that occurred to many of them during the life of the Prophet ﷺ and during the reign of the Companions and those who followed them in good deeds. These Karamat continue to this day, and they will continue till the Day of Judgment. All these Karamat are miracles for our Prophet ﷺ because the people of Karamat only got them through following him ﷺ.

If a miracle may occur to one who does not follow the Prophet ﷺ, it is a Fitnah (Trial) and not a Karamah. Those people who have such trials are not the allies of Allah but rather they are the allies of Satan.

**[Q. 222] Who are the Awliyaa' (The allies of Allah)?**

[A. 222] They are those who believe in Allah, fear Him and follow the Prophet ﷺ.

Allah said,

**"No doubt! Verily, the Awliyaa' of Allah (i.e. those who believe in the Oneness of Allah and fear Allah much (abstain from all kinds of sins and evil deeds which he has forbidden), and love Allah much (perform all kinds of good deeds which He has ordained)) no fear shall come upon them nor shall they grieve." (Yunus: 62)**

Allah said,

**Those who believed (in the Oneness of Allah - Islamic Monotheism), and used to fear Allah much (by abstaining from evil deeds and sins and by doing righteous deeds). (Yunus: 63)**



Allah said,

**"Allah is the Walt (Protector or Guardian) of those who believe. He brings them out from darkness into light." (al-Baqarah:257)**

Allah said,

**"Verily, your Walt (Protector or Helper) is none other than Allah, His Messenger, and the believers, - those who perform As-Salat (Iqamat-as-Salat), and give Zakat, and they are Raki'un (those who bow down or submit themselves with obedience to Allah in prayer). And whosoever takes Allah, His Messenger, and those who have believed, as Protectors, then the party of Allah will be the victorious." (al-Maa'idah: 55-56)**

The Prophet ﷺ said, *"Those children of Abu Fulan (such and such person) are not my Awliya'. My Awliya' are those who fear Allah."*

Al-Hassan said, "Some people claimed to love Allah, Allah tried them with the following verse:

Allah said,

**"Say (O Muhammad (peace be upon him) to mankind): "If you (really) love Allah then follow me (i.e. accept Islamic Monotheism, follow the Quran and the Sunnah), Allah will love you." (aal-'Imraan:31)**

Al-Shafi'i said, "If you see a man walking on water, or fly in the air, do not believe it. Do not be fooled by him. First, find out if he is a follower of the Prophet ﷺ."

### \*\*\* THE SAVED AND AIDED GROUP \*\*\*

**[Q. 223] Who is the sect alluded to in the Hadeeth, "A sect of my people will remain steadfast to the truth. They will not be harmed by those who oppose them, till the command of Allah comes to pass"?**

[A. 223] This sect is the one who will be saved of the seventy-three sects. The Prophet ﷺ singled it out of those sects.

The Prophet ﷺ said, *"All of them are in Hell except one. It is the Jama 'ah (the truth; the main body)."*

In another Hadeeth he ﷺ said, *"They are those who act in the same way as I and my Companions did."*

We ask Allah to make us among them, not to change our hearts once He has guided us, and to grant us mercy from Him; He is the One, Who grants graciously.

Allah said,

**"Glorified is your Lord, the Lord of Honor and Power! (He is free) from what they attribute unto Him! And peace be on the Messengers! And all the praise and**

thanks are to Allah, Lord of the 'Alameen (mankind, jinn and all that exists)." (as-Saafaat: 180-182)

### CONCLUSION

#### Conclusion

The author (Allah have mercy on him and his parents) says, "I completed the manuscript, Monday morning, the first of Sha'ban, 1365 of Hijrah of Prophet Muhammad ﷺ (Allah's Blessings and Peace be upon him, his family, his Companions, his followers and the followers of his followers in good deeds till the Day of Judgment).

I completed revising it Sunday morning, the fourteenth of the same month. May Allah make all our efforts pure for His Sake, aameen.